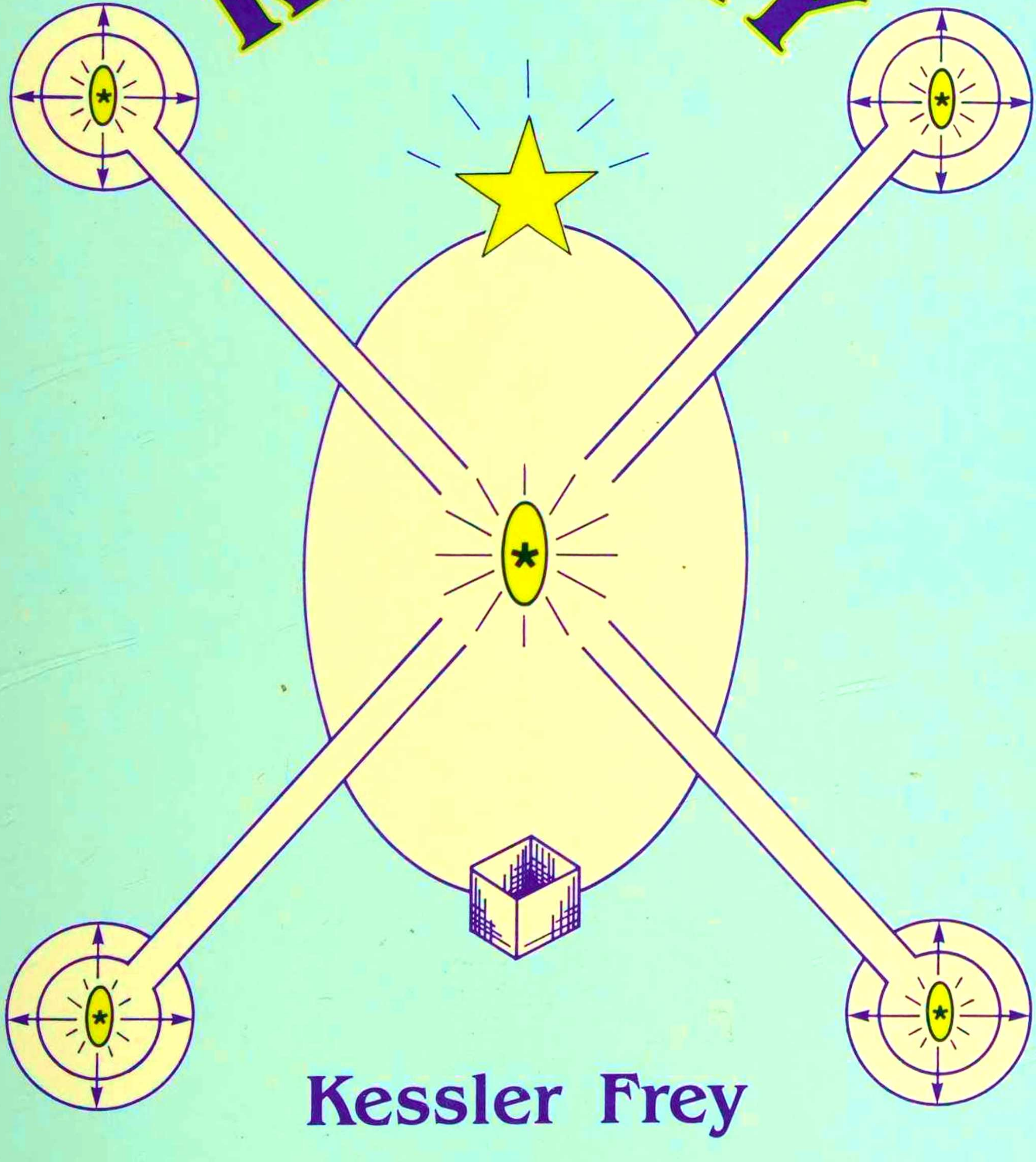
THE CREATION OF REALITY



Kessler Frey

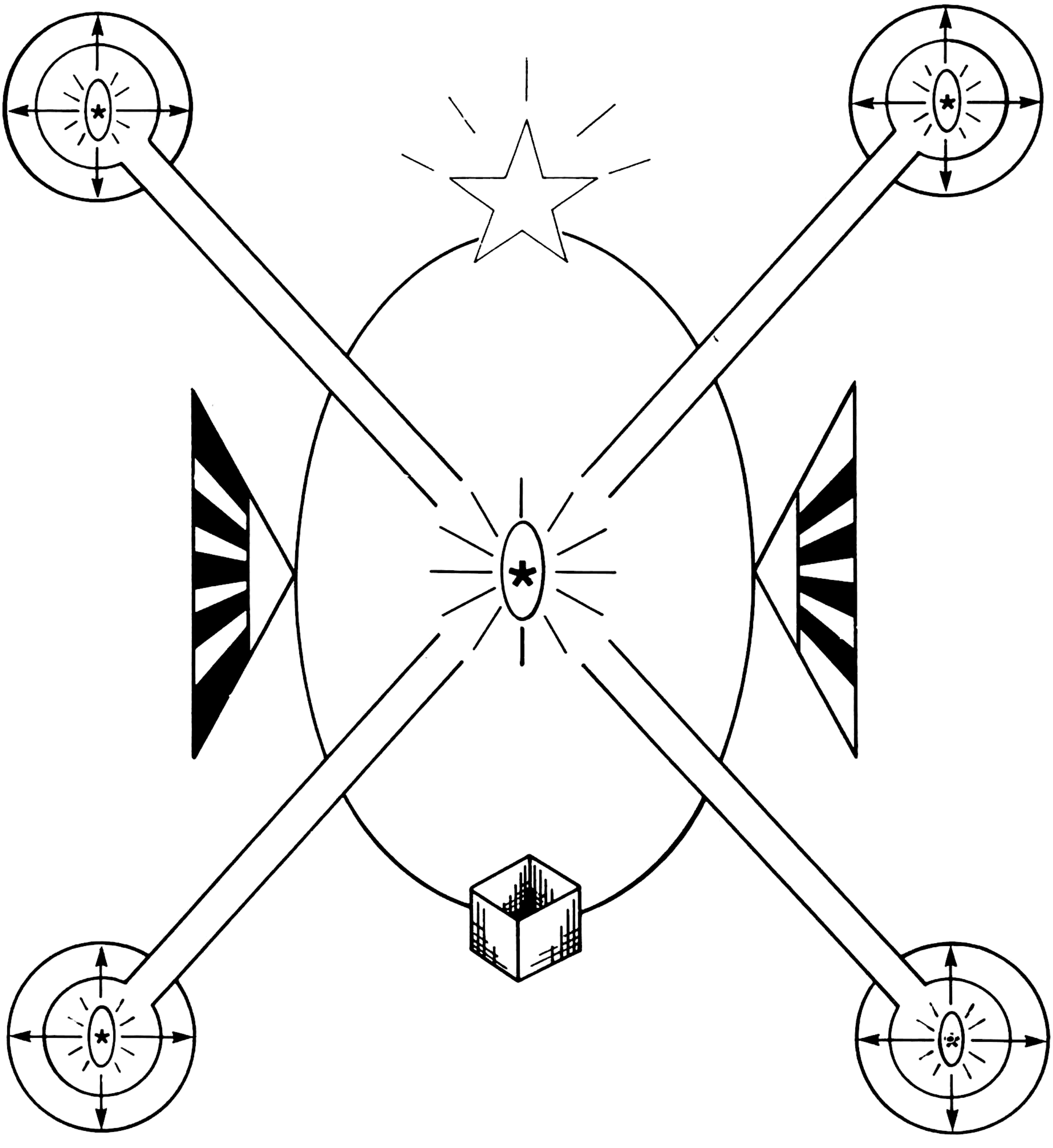
THE CREATION OF REALITY

July 24, '90

Dear Nick,
Here's my book.
Suggest reading Preface, verse, short indented paragraphs, and Pt IV first time through.
Hope you enjoy. Will be in touch, look forward to hearing from you in future.

Your Friend,

Kese



For an explanation of the symbolism incorporated in this diagram, please see Part Three, especially Diagram 13 (p. 121).

THE CREATION OF REALITY

Kessler Frey

DeVorss & Company, Publisher
P.O. Box 550, Marina del Rey, California 90294

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ISBN: 0-87516-575-3

Library of Congress Catalog
Card Number: 86-070838

Printed in the United States of America

The passing value of ephemeral things
cannot be compared
to the worth of *that*
which has eternal value.

Wherever people love,
there the spirit rises.

Also by Kessler Frey

SATSANG NOTES OF SWAMI AMAR JYOTI

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Preface

This book is inspired by a special vision of creation and Reality, and is written to be true to that vision. The primary purpose is to introduce that vision by giving varied expression to fundamental ideas concerning creation, evolution, and the awakening of consciousness. *The Creation of Reality* is essentially a work integrating philosophy, psychology and religion, particularly as these pertain to people's interpreting and living life, to knowing and cultivating themselves, and to their consciously communicating with and realizing creation's non-created Origin. This Origin is the metaphysical light-seed of universal and individual self-creation.

The philosophy of this book aims to balance idealism with practicality, and it is hoped that the interested reader may derive theoretical, practical, and inspirational value from pondering these pages. *The Creation of Reality* is not intended for superficial reading, but is offered as a stimulus to aid receptive readers in discovering, exploring and unfolding the depths and heights of their individual creations of Reality. The creation of Reality is a drama each person knowingly and unknowingly lives within oneself, over the course of many lives. The focus of this book is life's universal quest for self-realization and fulfillment, specifically as it is manifested by progressive degrees in the microcosm of each individual psyche. The conscious fulfillment of this quest is the ultimate goal of all true religion.

The progressive evolution of each individual psyche may be described generally in terms of three interrelated phases. These are, in brief: (1) the unconscious harmony of instinctual life, (2) the conscious conflicts of human existence, and (3) the conscious harmony of integral self-creation. Though these phases generally follow each other in progressive succession, they also alternate and combine with each other in various ways as consciousness opens to express the contents of the unfolding psyche.

On the human plane, the personal practices of conscious decision making, self-reflection, and meditation are essential foundations for the harmonious cultivation of this inner growth process. It is both the liberty and the responsibility of each individual to initiate her or his own choices in life. This is fundamental to self-creation. Freedom of choice generally is relative to one's accurate awareness of available options, and to one's conscious understanding of the practical consequences that follow from those options. The simple fact that personal freedom and intelligent action depend upon the contents and quality of one's consciousness should, in itself, provide sufficient motivation for undertaking the work of self-cultivation; unless, of course, one is already fully satisfied with oneself and one's life.

Practical success in conscious self-cultivation leads to a continual increase of personal freedom, and to a steady upgrading in the quality of life. Experience is food that nourishes each individual psyche's continuous pattern of becoming, evolving from one state of existence into another. The qualities of character forged by will, attitude, and action during one period of existence lay the foundation for the consciousness and self-creation that are expressed in succeeding periods. Positive results of inner growth and conscious unfoldment follow naturally as one learns to live and exist in harmony with the eternal Law governing one's being.

The intensification and awakening of each person's inner consciousness are brought about by right living, self-reflection, and effective meditation. This awakening serves to open up new and rewarding realms of experience and becoming for the self-creating psyche. This showering forth of the human spirit's inner wealth is a metaphysical treasure of which nothing, not even death, can deprive us. The positive results of our inner growth and conscious unfoldment transcend the impermanence of a single lifetime and possess eternal value in the creation of Reality.

As there are many worthwhile instructions, schools and teachers for right living, self-reflection, and meditation available in the world, *how* one establishes and maintains these foundations for inner growth is up to the personal discrimination and initiative of the reader. Since all true knowledge, growth and understanding must ultimately come from within oneself, all that is needed may be learned from one's own heart and mind. Most fortunate, though, are those of us who have opportunities to receive personal guidance in this process from qualified teachers, who can assist us in learning from and awakening our own inner light.

The practical problem each of us must face on the path of self-cultivation lies first in discovering *how* to learn from one's own heart and mind, and then in effectively *applying* this knowledge to oneself. As in most worthwhile endeavors, the results of conscious self-cultivation depend upon *skill* and *practice*, upon the initiative, effort and sincerity of each individual. Appropriately, skill is gained through practice. As one endeavors to make conscious choices, to self-reflect, and to meditate, one discovers quite naturally *how* to learn from oneself and one's life. Much depends upon our inner attitude, and upon taking time to care for the goal.

This book is intended neither to confirm nor to contradict any existing systems or traditions of philosophy, psychology and/or religion. There are many approaches to Truth, and the Creation of Reality model (as one of them) allows for the relative validity of all theoretical possibilities. This is fundamental to its logic system and unifying vision of created reality as happening and existing *within* non-created Reality.

Every logic system is based on an underlying assumption or set of assumptions (which holds the key to the system's unfoldment). "Non-created Reality," "the inner seed of light," "the oneness of created and non-created Reality in the ineffable unity of love, truth, and freedom," "God," and other epithets used dogmatically throughout this book, are expressions and variations of the ground assumption(s) underlying the presentation of ideas and vision of Reality contained herein. The reiteration of these basic assumptions is necessary for maintaining the conceptual continuity and visionary context of the book, so that its message and meaning may be developed and communicated to the interested reader.

Since *The Creation of Reality* is a work addressing the basic subject matter of philosophy, psychology, and religion, its style and usage of language vary accordingly to express the attitudes and viewpoints of these disciplines and traditions. Both traditional and modern terms are employed for expressing the vision of this book. The polarities of *good/evil* and *extroversion/introversion* are salient examples of this.

Traditional terms like *good* and *evil* possess ancient associations, giving them an evocative power which speaks directly, though often dubiously, to the intuitive psyche. Like the word *God, good* and *evil* are *loaded terms* which are often taken to imply a particular world view and value system. As used in this book, *good* and *evil* refer to individual likes/dislikes, to health/pathology, and to the principles of universal morality and conscious evolution. Good/evil may also be referred to appropriate/inappropriate manifestations of the lightseed's creative/destructive forces, which operate in macrocosmic Nature and in the individual psyche.

In composing this book, both free verse and prose forms of writing have been employed. Free verse is used to express inspiration, vision, and fundamental ideas in condensed form. Prose serves primarily to articulate and develop the basic ideas, and also to support the book's inspiration and vision. A number of diagrams are also used to help clarify and integrate the fundamental ideas of the Creation of Reality model. Visual images (as employed, for example, in certain types of meditation), have the advantage of presenting their contents immediately and simultaneously. Thus, they can prove highly useful for condensing and integrating ideas whose complexity and verbal expression require paragraphs and pages to articulate.

The Creation of Reality endeavors to communicate an a priori, unfolding vision awaiting discovery in the consciousness of all who would seek it. The interested reader is humbly requested to digest this book gradually, allowing time for assimilation and reflection on its various contents. It is hoped that this book will be approached with a fresh mind and read more than once, for there is more to its vision than is spelled out in its pages.

Words, like the pregnant symbols and non-verbal concepts toward which they may point, are a limited medium of expression. That which transcends limitations and the relativity of concepts cannot possibly be confined to any fixed definitions, nor may it be re-created in concept by words or symbols. Words may, however, endeavor to point toward that which exceeds their grasp, by describing, expressing, and suggesting intimations of life's numinous Reality.

The Creation of Reality vision is intended to serve as both a mirror for self-reflection and as a window to the world of created reality wherein we dwell. This book is concerned with the philosopher's wisdom, the psychologist's knowledge, and the mystic's illumination, and with the practical meaning and relevance of these insights and revelations to human life. As strands of thought woven and braided together, *The Creation of Reality* is meant to serve as an existential life line of intuitive vision, tying the inner and outer worlds together into a timeless knot of harmonious unity. This vision's validity may be tested only by relating it to oneself and personal experience.

This book is dedicated to all who read it in a receptive attitude. May their time, patience, and effort be well rewarded.

I wish to express my gratitude to Chris Herberger for reading the manuscript and offering valuable suggestions, to Margaret Sawyer of Keystroke, Anchorage, Alaska, for working on the cover and redrawing the diagrams, and to the staff at DeVorss & Company for their assistance and cooperation.

K. F.

PART ONE:
BEGINNINGS

Beginnings 1

As we stand at the edge of an age
with new beginnings imminent
and old endings crumbling
into the dusk of their faded dawn,
it is time to tell of the tale again,
the ancient tale of creation,
encompassing beginnings, endings
and events in between
that coil like rising serpents
of evolving life
about the turning pillars
of time, space and substance.

Our beginnings are with us
as we are in the moment.
From the silent, secret sea
of holy Truth
that shines bright from eternity
upon the shadow of ages,
our beginnings

are with the original seed of life
that burst forth from Reality
to form the living cosmos
of infinite creation.

Our beginnings are with shining suns
and stars showering out
into great turning galaxies
of creation's diamond rainbow:
Rapidly we race through space,
tumbling sandgrains
whirling in a dance
of circles and spheres
within the hourglass of eternity.

Countless atoms and molecules turn
and collide in the shape of sounds
that shake the sleeping
seeds of soul
through the soil of shadow and substance:
and life comes forth into light
from out the darkened womb of matter.

Infinity multiplies itself
as the missing electron of Alpha and Omega
moves everywhere at once,
within and without, flashing the fleeting
masks of created appearance
to dance out dreams of wonder
and answer the endless question
of what is and can be.

Beginnings 2

Our beginnings are in the non-created
silence of Original Reality that is
before and beyond its becoming as creation.
Transcending creation from before the beginning,
it is one with the womb of relative existence
and everywhere present throughout its universe:
the paradox of *is* and *is not*.

As physical beings, we originated
from the womb of matter.
Matter originates from energy,
and energy, the stuff of creation,
originates from the non-created Truth
of Original Reality.
Space is the shadow of eternity
and time is born from the timeless.

We are seeds of light and life
cast forth from eternity,
stones fallen
into a sinking pool of material darkness:

Our beginnings, as physical beings on earth,
are with the history of water and matter
evolving down the ages.
The instincts of reproduction and survival
are primal roots
of our ancestral heritage.
Its history is written in our genes
and coded in the psyche.

All of life's past
is contained in our present.
It is part of us
as we are part of it.
We are one with this life force
that has carried us into the present
through the ages and changes of evolution.

Beginnings 3

The origin of all relative life and existence is Divine Love, the heart of eternal Truth that shines bright and immortal upon the shadow of ages. Its reality is beyond conception. Symbolic pointers of name and form can only confine it and reduce its perfection to the realm of relative concepts. But if we are to think or speak of it, we must somehow represent it by forming ideas and giving it names.

The inner nature of life remains the same through all its changes of form and expression. It is the unfolding seed of its non-created Origin. The constancy of the life force is the inner seed of light and Truth that holds the promise and potential of our completion and perfection. Life's inner light-seed sustains the core of each evolving stream of consciousness, each individual psyche. It is simultaneously the *true centre* of each microcosmic self *and* the macrocosmic universe. This light-seed is of the nature of eternity, the non-created Original Reality whence creation is born.

Invocation for Meditation:

Awaken the Flame

O precious soul in the diamond sphere
of dreaming time and space,
cry out in thy heart
to the sun of Truth,
the sun of Love,
that it may shine within thee;
for thou art of its nature.
Cry out in thy heart and pray
that it may now awaken
and shine true within thee!

Awareness shines true in the place
of secret, inner revelations,
that place of pregnant silence
where the tale is told within us,
the ancient tale of creation.
Bright from eternity it shines
in the centre of beginnings within,
revealing the source of our soul-seed
to be immortal, the spirit of creation
that rises up from depths
on high deep within us.
Seek it in thyself!
(pause for silence)

In the slumbering flame of life,
hidden from the world,
seeds of light arise
in a dream of heaven awakening on earth:
Yearning for freedom,
they thirst after goodness
and long for fulfillment,

crying for satisfaction
in the hungered yearning
of each desire that drives us:

O precious soul in the sea of life,
feel and know bright fulfillment
may awaken just now
as it lives and sighs
in the reach of each breath
and heartbeat that moves thee.
Cry out in thy heart, yearning soul,
for the sun of Truth, the sun of Love,
that it may now awaken
and shine bright within thee!

(visualization)

As a flame,
the heart expands in love
to glorify life.

PART TWO:

A MODEL OF CREATION

1

Basis of Creation

Existence comes out of non-existence. Creation originally comes from non-created Reality which has made non-existence pregnant with possibilities. The path of creation may be visualized in as many ways as are imaginable. It encompasses the entire scale of relative manifestations, throughout Nature as a whole and within the consciousness of individual beings. Each representation of creation and Reality (the created and its non-created Origin) is itself a creation of Reality. This is fundamental because we cannot comprehend an effect unless we are also aware of its source. Non-created Reality (which may be called by many names, such as God, the Absolute, Universal Mind, Truth, etc.) is the creator and source of created reality (which is the relative phenomena of consciousness and existence throughout the changing universe of time, space and substance).

Creation is the act and result of conception. Creation always requires the pre-existence of that which conceives it. The created universe of relative phenomena and space/time conceptions, for example, requires the pre-existence *and* co-existence of its potentiality in non-existence. Created reality and non-existence require the pre-existence and co-existence of God, the non-created source of creation. On the human plane, the conception and birth of a child require the pre-existence of its parents, a sexual act resulting in pregnancy, and the natural course of pregnancy in the mother. The creation of matter requires the pre-existence of elementary particles which are conceived through the interaction of negative and positive poles of energy ranging from the infinitely small to the infinitely great. The basic pattern of creation is universal and analogous on all levels of manifestation. Various living expressions of its mystery are to be seen in the phenomena of sexuality and reproduction in the natural world.

In the realm of human thought, ideas are conceived and reasoned out on the basis of *assumptions*, which are grounded in non-existence. Answers are born out of questions that presuppose their existence. Intellect's negative pole is the question mark of human curiosity and life's basic uncertainty. The positive pole of intellect is the creative process through which we endeavor to arrive at answers.

The thinking mind cannot function without assumptions, without *something* with or upon which to work. In science this is called *entertaining a hypothesis*. In religious life it is called *faith*, the creative act of giving substance to a thing unseen. In common parlance it may be known as *belief*. By believing things we make them real for ourselves, thus creating our own subjective realities. Unfortunately, much of this is done blindly and unconsciously.

The negative pole of intellect is commonly ignored while the positive pole is only partially understood. Belief becomes regarded as certain knowledge when individuals base their needed sense of ontological security upon personal *cherished convictions* which are themselves founded upon *unexamined* assumptions. This is a kind of blindness. It is not necessarily right or wrong in itself, but it is not the most conscious way of doing things. If belief and conviction are in line with objective reality (the way things truly are, apart from how we imagine them to be), then all is well to some extent. But to whatever degree belief and conviction are not aligned with objective reality, one's mind becomes needlessly restricted and is liable to become diseased.

Questions regarding how and why different individuals create differing subjective realities by believing as they do may be answered by human psychology. If an open, free-thinking mind is one not intimidated by fear and uncertainty regarding life and death, how many of us can honestly claim to possess such a mind? And how often would this be true?

Psychological predispositions strongly influence the type of belief system, philosophy or religion to which any given individual is liable to subscribe. Family upbringing, ethnic traditions, education, cultural heritage and peer pressures all combine and interact with individual temperament and personal experiences of the inner life to shape how each person creates her or his subjective reality of experience and interpretation of life. We perceive reality through the filter or lens of our assumptions and preconceptions. When this is done blindly or unconsciously, the individual is handicapped by ignorance regarding the prejudices and assumptions underlying her or his unique creation of reality.

The crucial point is that this assuming and creating is done, and has to be done, by each individual. Whether it is done consciously or unconsciously, with partial awareness or full awareness, each of us is creating and discovering our own subjective reality. It is our freedom *and* our responsibility to do so. If we do not do this for ourselves, as individuals, then outside influences will do it for us, telling us *how* and *what* to create as our personal experiences and interpretations of life and reality. The advantages of being conscious of this process, and the disadvantages of being unconscious of it, are quite striking and apparent, if we pause to reflect and consider its implications. The basic issue is *freedom of choice* in the creation of one's personal reality. It is fundamentally a matter of taking responsibility for oneself and of knowing *what* one is doing.

Until one transcends existential uncertainty through inner inspirations and the realization of Enlightenment, it is necessary to operate on the basis of assumptions. Personal beliefs, faith in the philosophy or religion to which one subscribes, and the entertaining of hypotheses as a basis for rational thought, are necessary for the creative act of living.

The essential issue regarding individual freedom is whether or not a person consciously understands the basis underlying her or his ongoing creation of reality. Such understanding requires an awareness of what assumptions are being entertained and honestly taking responsiblity for doing this. This awareness and understanding can determine the difference between a conscious and an unconscious self-creation process in an individual. It is important whether or not a person realizes that conclusion *b* is arrived at *because* assumption *a* is entertained. This principle applies to *feelings* in human psychology as well as to *thoughts*.

2

The Inner Seed of Light

The basic pattern of creation is universal. Though its unique levels of development are relative along the continuum of evolution, the creation of Reality has the same pattern, symbolism, and principles of manifestation in the macrocosm of the universe as in the microcosm of each individual psyche and centre of evolving consciousness. The true nature of creation and life is unspeakable bliss and love, the boundless wealth of non-created Reality. This, together with the indivisible unity of Reality in its infinite diversity of creation, constitutes the ground assumption of the model of creation presented here.

Reality is one.
Its Truth is love, perfection
and bliss inconceivable.
Its creation is infinite
in the small and the great.
Its light is all colors
beyond conception
in eternal glory.

The foundation of creation
is non-existence,
the dark, empty void of chaos
and unbecome possibilities.
From its dark light
come the many colors
of relative creation,
a play of illusions
existing in fact
as the flight of phenomena
and our individual selves.

The non-created light of Reality
is the rainbow of unity
containing itself,
the female and male principles,
and all possibilities of relative creation.
Space is the shadow of eternity
simultaneously present throughout
the measures of time
that move in its breast.

Before creation
there is no body,
nor is there any movement
from place to place.
Time, the wishing stream of dreamers,
is born of a body of bliss.

The energy for creation enters existence from a point of origin called *space*. This is empty space, the timeless vacuum of non-existence that is the latent potential of creation. Dark and deep, it is male and female, the germ and womb of limitless relative possibilities. The dark light of non-existence is one with the white light of non-created Reality. As total Reality, non-created Reality and empty space (its invisible shadow) are *one without a second*. Yet all of Nature and the infinity of phenomena are contained in this light.

This may seem a paradox only because a separation among non-created Reality, empty space, and the manifest universe of created reality is perceived from the relative viewpoints of created existence. To think or speak of non-created Reality in relation to created reality is to divide up (in theory) the oneness of non-created Reality. This division is necessary in order to create one's assumptions upon the idea of absolute unity while being within the created universe which is founded upon duality.

Duality is a basis of creation. Emptiness or non-existence is part of the duality only when created existence perceives non-existence as its opposite. Non-existence is one in non-created Reality and two in creation. The created universe is the realm of *this* and *that*, subject and object, perceivers and perceived objects. It is the realm of ego and the many states of ego-consciousness through which ego experiences itself and its world.

The central conceiver and director of creation is the inner seed of light. This light-seed is the white light of non-created Reality which becomes Nature and Her Laws in the universe of creation. The inner seed of light is also the central idea in the Creation of Reality model.

The inner seed of light is projected from eternity into time through empty space, the universal point of origin. It carries the light of non-created Reality within itself as the germ of creation's highest potential and ultimate perfection.

From the light of non-created Reality, the inner seed of light descends into the darkness of chaos, multiplying itself to infinity in the womb of empty space. Ego and the manifested universe are its outpouring. Created existence bursts forth as patterns of energy in a multidimensional cosmos of space/time conceptions and consciousness. This activity of the light-seed is the fall of spirit into matter, the generation of limitations from the limitless. It is also the loss of non-created Reality's self-awareness.*

---

*Historically, this loss of awareness has been called *the great sleep* or *God's self-forgetting*.

Since the light-seed becomes Nature and Her Laws, it is the organizing principle of creation, supplying its energy and governing the process of manifestation. This genesis of evolution occurs in the unconscious state of non-existence. In creation, the light-seed seeks to fulfill its mission of returning all conscious beings to Enlightenment in non-created Reality.

The light-seed inheres in matter and works on itself through the application of Natural Law. Having imposed order upon chaotic existence by structuring the natural universe and material world, the inner seed of light works upon matter to bring forth life and the evolution of consciousness. Its labor of love is the work of redemption whereby creation is perfected.

From the inner seed of light all things derive their tendencies to be and become what they are. It is the architect of all creation's archetypes. This creation of Reality would not exist in any practical sense if there were no consciousness to experience it. Thus, the inner seed of light, which is awareness to begin with, has planted itself in creation's womb as the centre around which evolution unfolds.

From chaos to Perfection
the light-seed travels
through its universe of creation.
From seed to blossom to fruit
it unfolds itself,
that it may sleep in the stone,
stir in the plant,
arise in the animal,
awaken in humanity
to transcend the relativity of existence
through conscious realization
of Immortality and Truth.

This is the ultimate purpose of our life and creation. The transformations of the light-seed reveal all archetypes of expression and the completion of Natural Law through the circle of evolution. Through it, *all* possibilities can manifest themselves.

The inner seed of light
is the germ potential
for the creation of Reality:
As the energies of life circulate
in conformity with its Law,
the light-seed unfolds
its patterns of becoming.

The inner seed of light
is Lord of Life and Truth
incarnate in matter
as man and woman.
It is the secret soul-seed
of our divine and real Self.
Grounded in God and Great Wisdom,
it is the heart of our heavenly roots
seeking ever to shower forth
through all creation
the perfection of Love and Truth.
Its ideal is the Divine Plan,
its essence the root
of true religion.

Thus, the earthly roots of our human nature
are the dwelling place
of spirit in matter.
By the awakening process of evolution,
the inner seed of light unfolds
the great fullness of its Truth:
that time and creation
may be redeemed to eternity,
and that all things made
may be molded to perfection.

The light-seed of heaven, planted in the earth of human nature, is the germ of our Enlightenment Potential. This potential is activated when the right conditions arrive for the individual. As the aspirations of one's self-creation turn toward inner growth, spiritual values, and the awakening of consciousness, inspirational light rays from the Sun of Truth within us shine through the womb of our human earth-roots. The sleeping seeds of light in matter and the psyche are thus germinated, as their flame awakens in the deepest root of consciousness. Nurtured by a life lived in conformity with the Law, the inner light-seed grows through changes of evolution to attain to the righteousness of Truth, called *Enlightenment*.

Invocation for Meditation:

Wondrous and amazing it is
how life evolves,
carrying in itself
the seed of perfection
and source of the stream
whence beginnings originate
into being and becoming.
The splendor of life is our inheritance,
and the source of its wealth is our God.

We are seeds of His Light cast forth
into this universe of creation
where Nature labors unceasingly
to complete us
in the mold of our making:
That we may know and behold
our source and true Self,
awakened and realized
in the oneness of Truth.

Nature's wealth of great goodness
and Her beauties of wonder,

born of hard, patient labor,
are prayers of adoration and praise
offered up to the Lord
in humble devotion and gratitude
upon this altar of creation
trembling at His Feet:

For God is female and male in One,
and more,
and life comes forth into light
from out the darkened womb of matter.

3

The Pedestal of Humanity

The appearance of humanity on earth marked a major turning point in the course of evolution. From its pedestal of unchallenged dominance at the forefront of terrestrial development, humankind is in the unique position of making conscious decisions and thereby being responsible for its own progress. Nature has given humanity unto itself as an unfinished task to be completed. This task holds the ultimate destiny and meaning of each evolving psyche's self-creation process and is nothing less than the conscious cultivation and full realization of the human spirit's highest potentials for well-being and Enlightenment.

The seed of perfection is within us, but it is our responsibility to cultivate and realize its potential. This applies to each individual and to humanity as a whole. From our present pedestal of self-awareness and dominion over the earth, we may either rise to glory or fall to destruction as a result of our self-initiated attitudes and actions. Our fate is in our own hands.

Following its creative manifestation, the inner seed of light brought forth life on earth, unfolding a variety of living organisms. As is well known and generally accepted, this process of terrestrial evolution was very involved and required millions of years to complete. From the single-celled amoeba to the giant reptile, from the insect to the dinosaur, from the plant to the animal, and from the fish to the mammal, a diverse variety of species has appeared on earth in the course of evolution.

Until the appearance of Homo sapiens, the progress of evolution was very slow and more or less automatic. Natural selection and the adaptations of species to changing earth conditions finally culminated in the emergence of our present human circumstance. The pedestal of humanity stands upon the base and ascent of our evolutionary past. We are above the animal kingdom and yet remain steeped in its roots. The human psyche is an outgrowth of the evolutionary psyche, grounded in instinct and the traditions of survival. But our innermost centre is the seed of light and perfection, to be realized through the fullest awakening of *consciousness*.

All living organisms possess some form of consciousness or feeling awareness. This is made evident by the responses of living matter to various forms of internal and external stimulation. The question of where chemistry ends and feeling consciousness begins is an open debate, the answers to which are relative to one's philosophical and/or theoretical viewpoint. It cannot be denied that chemistry (physical substance) and consciousness (any form of feeling awareness) overlap. This is self-evident in the simple fact that we possess material bodies and are aware of our existence. The problem is *how* to explain this.

Hard-core materialists view chemistry as the sole cause and support of consciousness. Mentalists, on the other hand, hold that Matter (chemistry) is derived from Mind (consciousness), the primary cause of creation. Though there is unquestionably a reciprocal, cause/effect relationship between chemistry and consciousness, the mentalistic view is closer to the Creation of Reality vision of the inner light-seed manifesting relative matter, life and consciousness out of volatile energy exploded from chaos.

Science has scarcely begun to understand that consciousness is the energy and medium of awareness through which we experience ourselves and reality. Consciousness may be defined in various ways, ranging from the rudimentary *feeling awareness* mentioned above to more sophisticated states of ego-consciousness requiring self-awareness *and* a clear distinction between the perceiving subject and its objects of perception. Until relatively recently, most scientific investigators assumed that only biological organisms with physical nervous systems could possess consciousness. Contrary to this assumption, experiments with the electroencephalograph have demonstrated that *plants* have feelings and respond to human thought.* This evidence has called for revisions in scientific thought concerning the nature of consciousness.

Early people believed (and perceived) all things in the natural world to be centres of consciousness inhabited by entities that influenced their lives. Everything was alive. There were good and evil spirits, ghosts and a variety of supernatural (non-physical) beings and forces inhabiting soma, psyche, and the surrounding space. Similar beliefs are held in aboriginal societies today and have come down through the history of modern civilization in the religious, metaphysical, occult and esoteric philosophical traditions of the world.

The nature and limits of consciousness are unknown to physical science. It cannot be said with any degree of scientific certainty whether or not natural forces and inorganic matter possess some form(s) of consciousness. It has been demonstrated and experienced in numerous documented instances that the behavior of natural forces (including vital energy) and inorganic matter can be influenced consciously and/or unconsciously by the human psyche.

There may be microscopic centres or points of consciousness on the atomic level and beyond. The concept of the inner light-seed and its workings suggests that there are such centres, and that consciousness is fundamentally and ultimately omnipresent throughout the creation of Reality, from start to finish. In fact, it *is* Reality.

The mystery of consciousness challenges and intrigues the furthest reaches of human imagination. If there are microscopic points of consciousness on the atomic level, and *if* our consciousness can com-

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*See *The Secret Life of Plants*, by Peter Tompkins and Christopher Bird (New York: Harper & Row, 1973).

municate with *that* consciousness, then it may be possible to alter at will the structure of matter itself. Another area of interest concerns journeys outside the physical body where consciousness travels and exists in itself apart from the physical organism. Reports of such experiences and abilities are well known and have occurred throughout human history.

Consciousness is fundamental to the creation of Reality. It is the link between existence and non-existence, between time and eternity, between beings in occupied space, and between the created and the non-created. Enlightenment is the consciousness of non-created Reality. Created reality is a continuum of relative levels of consciousness leading from the chaos of non-existence into manifestation, up the scale of evolution through life forms and beyond into *light forms* that transcend form and culminate in Enlightenment. This is the circle of creation, the great cycle of evolution through which the inner light-seed travels on its epic mission in the creation of Reality.

The inner seed of light travels through creation without ever leaving Reality. It is not the light-seed that evolves, but the created manifestations of its unfolding self-expression. In humankind, the self-conscious life force must determine the course of its own destiny, to further and complete the cycle of evolution and the circle of creation.

At the climax of automatic, mechanical evolution, humanity ascended the pedestal of its destiny. Inwardly, this was brought about by the unfolding light-seed guiding Nature's workings. Outwardly, in terms of physical evolution, humanity's ascendence to the forefront of terrestrial development may be attributed to the evolution of its physical body and superior intelligence relative to other earthly life forms.

The enlarged cerebral cortex, together with erect posture, arms, legs, five-fingered hands including thumbs, and other attributes of the human constitution, opened the way for an evolutionary revolution without precedence in the history of life on earth. People emerged as thinking animals with the ability to manipulate a variety of physical objects far exceeding that of any other terrestrial species. This, in concert with an increased ego-consciousness and heightened intelligence supported by an enlarged brain, has made possible the developments of technology and civilization. Man and woman have learned to transform their environment, shaping its constituents into their self-created images of culture and civilization. These revolutionary developments support the pedestal of humanity, giving Homo sapiens undisputed dominion over earth and its inhabitants. They have also resulted in a complexity of life unknown to other species on the planet.

The pedestal of humanity is a position of power and responsibility relative to the evolution of consciousness and life on earth. As the unconscious harmony of instinctual life evolves into the conscious conflicts of moral alternatives and existential choices, new dimensions of created reality are realized in the experience of human existence. These have evolved progressively down the ages of history, as people have learned and chosen to act upon each other, themselves, and the world.

4

Early Man and Woman

Primitive people did not experience themselves apart from Nature, as we do today. The inner world of the psyche and the outer world of Nature were fused in their consciousness. They were immersed in the struggle for survival and dependent upon the cooperation of Nature for securing their livelihood. The physical environment in which they lived determined the way they obtained food and the type of shelter they required. These were life's fundamentals that took up most of early man and woman's time and energy as they struggled to gain a foothold in created existence.

Among the oldest known records of human history are cave drawings depicting animals and the hunt.* They also show dancing men dressed as animals, wearing masks, antlers and skins. This suggests shamanism with practices of animistic nature worship and sympathetic magic. The hunted animal was sacred to primitive people because its body gave their bodies food and shelter.

The first humans were hunters and gatherers. Then came the discovery of agriculture. Realizing survival depended upon the cooperation of forces beyond their control, early farmers and hunters

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*See *Myths*, by Alexander Eliot (New York: McGraw-Hill, 1976), p. 36.

sought ways to secure this cooperation. Threats and fear of possible disaster had to be countered. The first traditions of nature magic, totemic animal worship, and ritual sacrifice evolved out of people's efforts to ensure their survival and welfare.

At this point, humans possessed some concepts of cause and effect, and were endeavoring to enlist cooperation from the *powers that be*. This means they were creating a belief system, some model of reality and its workings.

Early humanity thought in images rather than words, as language was scarcely beginning to develop. They experienced helplessness and terror before the forces of Nature and in the face of death. By naming something, people felt a sense of power over it. They believed they knew what it was, and to speak its name was to invoke its reality in their consciousness. The spoken word was held as sacred, as it contained the creative power to reveal and manifest new dimensions of reality and experience. The discovery and use of language revolutionized human awareness.

Language followed survival and contributed to it. Whether in the form of grunted sounds, sign language, or as the spoken word, language was vital to communication in cooperative efforts to secure survival. The hunt had to be planned. Members of a tribal family needed to relate to each other in a common tongue, and techniques of survival had to be passed on to future generations. Tales were told of the hunt and the harvest. Past achievements and important events were remembered and renewed through rituals and celebrations. Early humanity lived in mythic time (the timeless continuance of cycles) and evolved a sense of history and heritage.

The developments of survival technology, made possible by humanity's evolving acquisitions of conscious memory and reflective thought, were accompanied by a growing awareness of individual mortality. As people gained a foothold in nature, they gained leisure and time to think. Questions concerning the origin of the world, the nature of life, and the meaning of death arose in their consciousness. This was the beginning of philosophy and religion. The familiar world of immediate experience and spontaneous images of the intuitive psyche provided abundant raw material from which myths and belief systems were fashioned, answering life's questions and explaining the workings of Nature. Human imagination had free play in the realm of dreams where many ideas, insights and stories were gathered as people pondered and slept.

Day and night, male and female, birth and death, sun and moon and stars, the cycle of changing seasons, the mysteries of fire and sexuality, the course of life: these were some of the basic patterns of phenomena confronting the first people when they began to reflect on the nature of existence. The characteristics of their physical environment and the ways they earned their livelihoods were also major contributors to people's perceptions of reality. Images of hopes, fears, dreams and possibilities passed before them in the mirror of their contemplation.

When the moment was ripe, spontaneous intuition brought insight and inspiration into the consciousness of early man and woman, guiding their minds and hands in interpreting life and creating upon reality. They could not have failed to notice that Nature's workings are ordered in cyclical patterns expressing the dynamic interplay of polar opposites. These principles were often personified as the gods and goddesses of life and death that spoke to people through dreams, visions and spontaneous images of the primordial psyche.

5

Founding the Pedestal

Man and woman appeared on earth.
Nature lay before them,
an open book
containing and acting on them
from within and without.
As they read from this book,
it spoke to them
in messages of instinct, survival and the seasons.
And in it they wrote
the story
of their young evolving souls:

They populated the pages
with projections of the psyche
unfolding from within.
In the known and the unknown
man and woman met themselves
and each other,
as the magical mirror
of their dawning minds

reflected its contents
into their consciousness.

They met themselves
in dreams, images and voices
of the awakening psyche,
but knew it not.
Alone,
troubled by fear and uncertainty
of life and death,
they sought the fellowship of their kindred.
Learning cooperation,
they banded together
and created a home
in the wilds of naked Nature.
In this way humanity began,
founding the pedestal of its destiny.

The kindred of young humanity
answered the challenges of survival
and faced their fears of uncertainty together.
Language evolved from signs and mumblings,
and with it new ideas
of people's place in Nature.
To answer questions, newly discovered,
of origins, endings
and events in between,
they fashioned up myths, beliefs, legends
and the first religions
revealed by the psyche.

There were leaders and followers.
Rituals and traditions were created
to ensure the hunt, protect the harvest,
celebrate the seasons
and mark the passages of life and death.

People found in fire a friend,
a source of light and warmth
that they alone
among earth's creatures
possessed and could use.

Nature's bounties flowed from Her breasts,
and the mystery of creation,
bound up with motherhood and sexuality,
held humanity's attention rapt
in awed fascination:
The human organs of generation,
representing Nature's opposites,
were among the first idols
humans worshipped as prototypes
for the creation of Reality.

The rites and mysteries of sexuality
were of especial importance,
for this was the act of creation
whence Nature originated,
the act wherein man and woman,
through the marvelous, mysterious magic,
felt themselves joined together
in pulsing, pleasurable harmony,
swimming in the life-stream of creation
that flows through time from eternity.

In the play and passion
of desire mounting pleasure,
sexuality reveals man and woman,
focusing their consciousness
and awakened life-stream
toward fleeting, timeless glimpses
of the origin and nature
of creation itself,
though they know it not:

In the awakening delights of passion and orgasm,
that forgetful fusion of ecstatic discovery,
all seems right with the world
as man and woman clutch the melting flame
to touch their primal roots
in the elusive foundation of creation
and vibrating heart of the universe.

When people felt intensely alive, at harmony with Nature in the joyous exuberance of life, they were moved to tears in their budding souls and believed this to be the blessing of friendly spirits and pleasure of the gods. They were grateful to be alive, to simply exist in a moment's energy. On the other hand, fear, helplessness, disease and disaster were interpreted as the wrath of gods or the work of evil spirits whose home was in darkness.

Everything in human experience was infused with the projections of humankind's emerging psyche meeting Nature's Laws and the *powers that be*. Each place had its presiding deity. All phenomena were attended and governed by the spirits and gods of Nature. To prosper in this life and the existence after death, people divined rightly that they must live in harmony with the order of Nature and the *powers that be.*

Each night in sleep
people die a small death,
traversing the hidden world
of shadows and dreams:
And each morning on awaking
they are born anew
into the day-world dream.

People ordered their lives with rites of passage and patterns of behavior for the stages and states of existence they perceived. Birth, childhood, manhood/womanhood, courtship, marriage, pregnancy and death: all these had their rules, rituals and roles to be played in the traditions of a tribe.

When a people's way of life became established in harmony with their environment, it tended to stabilize and show little change. Human life followed the timeless simplicity of cycles in the rhythm of seasons marked by a people's rites and rituals of tradition. This was humanity's life in mythic time, with no sense of history as we know it today. Men and women inhabited a vibrant world, in constant contact with the natural forces they knew as spirits and gods through their myths and legends. When conditions did change, then humanity and its beliefs had to change to meet them. When they remained the same, then their myths and ways of life did likewise.

Contacts with other tribes (involving conflict, crossbreeding, trade and cultural exchange), enlarged people's worlds and inevitably changed them. Such changes often involved the incorporation of new myths and legends into a people's world view. Survival, warfare, and learning from other peoples were the major motivators of cultural change and technological advancement. Competition demands improvement and it was truly said of old that necessity is the mother of invention.

As the size and complexity of human societies increased, it became increasingly necessary to set up rules and systems for implementing them:

> Humanity made laws to live by and created governors, police, military guards, courts and penal systems to enforce them.
>
> People discerned in Nature and the basis of their laws the workings of the gods, though they knew them not. They heard godly voices and beheld mythic images in the house of their consciousness, but comprehended them not.
>
> They built ships and cities and tilled the good earth. They hunted, roamed, fought for their tribes and became the first species to prey on itself.
>
> Humanity's laws of morality were founded from the beginning on a common ethic, instinctive to life, so the

tribal family could live in prosperity and peace together:

Children were to be cared for and owed allegiance to parents and elders, as all owed allegiance to the tribe and its rulers, seen and unseen, above, below and on earth. Traditions were held as sacred with taboos punishable by exile or death: It was called the will of the gods.

As animals become very angry when someone touches their food, so is theft wrong: Pleasure is good, pain is bad: Exuberant, healthful life is good, decay, disease and death are bad: The welfare of the tribe supersedes the individual, unless he be king or queen and embody the destiny and soul of the tribe: These were the ethics of a common morality.

The light-seed brought forth such attitudes and instinctive views of good and bad as a basis for survival, morality and evolution in the life forms on earth: Below them the light-seed laid instincts of passion, aggression and death, to ensure survival of the fittest and the eventual demise of each organism. Upon all these the light-seed erected the pedestal of humanity, as a stage for further evolution to unfold its pattern and carry forward the ancestral past.

The light-seed gave human nature intuition, its inner voice of conscience, as a guide to better life. When it spoke to men and women they often called it the voice of the gods.

Humankind evolved down the ages unfolding various potentials of the light-seed. Civilizations rose and flourished, erecting new edifices for the pedestal of humanity: myths, epics and legends of titans, gods and heros sprung from hidden depths of the intuitive psyche, telling tales of humanity's outer history and inner journey, inspiring new visions of our being and becoming.

The arts and sciences, philosophy and religion, technology and the ways of war: These creative developments painted the pages of Nature's life-book with new forms and expressions as humanity wrote therein new chapters to the story of its soul and struggle:

Stone Age, Iron Age, Bronze Age, ages of titans, gods and heros: Golden Age, Dark Age, ages of legend and confusion: As these ages came and went, struggles of empire were forged in flames of blood and glory. Slavery, treachery and murder darkened the heart and history of the species that preys on itself: Inequalities of caste, sex and religion complicated the fabric of society and civilization on the pedestal of humanity.

Life no longer was simple as in the early days of the tribes, for good and evil changed faces, from black and white on the surface to the colors of a glittering rainbow with arrows piercing and beguiling the false eye.

Simple ways remained, but only on the outskirts of complexity and in the hearts of the true hidden from the world.

Money, greed and power commanded the hearts of vain people who sought glory, greatness and dominion at any cost before the eyes of the world. The theater of history arrived, becoming a moving arena worldwide.

Humanity's conception of destiny evolved from the eternal cycle of mythic time to a model of events in linear progression shaped by angles of number, weight and measure: The circle was broken, some things lost and others gained in this change of evolution.

> The world grew smaller and people grew apart from the innocence and harmony of instinctual life and the primal oneness with Nature.
>
> At odds with circumstance in a drama of conflicts, humans believed their destinies to be ruled by the gods of the unknown psyche: As the gods often fought among themselves, all men and women had to choose the inner voice and outer path to which their allegiance would belong.*

It was ordained from the start that people would learn from their mistakes, suffering the consequences in themselves *and* in their lives. Individuals would *become* the results of their deeds, inheriting the consequences of their attitudes and actions. People interpreted the inner voices of the psyche as the will of various gods existing outside them.† Each individual's existential destiny of self-creation lay then, as it does today, in the problem of deciding which god(s) to follow, trust and worship. These inner voices of the human psyche represent creative alternatives of attitude, belief, and action through which individuals determine the quality of their characters and the nature of their destinies, though all too often they know it not.

People generally failed to understand that the gods were within them, as much as in Nature at large. The gods of life and death are the universal prototypes of happenings and possibilities in the creation of Reality. They represent *and* embody the attitudes, actions, and viewpoints that are possible in the drama of creation. They are the myths of legend *and* the forces of actuality.

In individuals and their cultures, the gods and goddesses of creation and destruction may be represented in different ways. For example, a war god was worshipped in the Roman culture as *Mars* and in the Greek culture as *Ares*. The Greeks also worshipped *Pallas*

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*For some detailed, descriptive examples of this, see *Goddesses in Every Woman*, by Jean Shinoda Bolen, M.D. (New York: Harper & Row, 1985).

†See *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, by J. Jaynes (Boston: Houghton Mifflin, 1976).

Athena as goddess of war and wisdom. This god/goddess represents the martial forces of strength, courage, and conquest, which can manifest in human behavior as aggression, daring and/or destructiveness.

The infinite possibilities of name, form, and relative experience are expressed by the gods and goddesses of creation and the psyche. They are universal throughout Nature and exist as *archetypes* in the totality of each individual psyche.* Thus, they have come down to us in the light from before the beginning, manifesting the limitless possibilities of variety and uniqueness in created reality.

Creation's archetypes encompass the relative possibilities of individual destiny or fate. Generally defined, an individual's *fate* is self-created and consists of a person's destiny of becoming *and* one's destiny of experience. *Destiny of becoming* refers to what one is and becomes as a conscious individual, and *destiny of experience* refers to what happens or comes to a person in life. *Becoming* and *experience* are closely connected and function in a reciprocal cause/effect relationship, each one affecting and being influenced by the other.

Individuals inherit the results of their chosen attitudes and actions, in terms of both what they become *and* what happens to them. These cause/effect patterns of becoming and experiencing constitute the teaching process of fate. Through conscious reflection on this ongoing process, we are afforded opportunities to learn of the inner light-seed's way and wisdom, which expresses the Law governing each psyche's self-creation. It is by discovering the dynamic relationship between our chosen attitudes and actions, on the one hand, and what we become and experience, on the other, that the creative workings of the light-seed within us may be known. Our present choices of attitude and action determine what we are now, and what we shall become and experience in the future.

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*Concerning the *archetypes* in human psychology, see Jung, C. G. *The Archetypes and the Collective Unconscious: Collected Works*, vol. 9, pt. 1 (Princeton: Bollingen Series XX, Princeton University Press, 1980).

The inner seed of light is the source of all archetypes of becoming and experience. The colors, shapes, sounds, feelings, and contents of all phenomena are contained in its light. It is the genius of creation. As individuals speak to it, through their attitudes, beliefs, and actions, so does it answer them by shaping the destiny of their becoming and experience. The gods of legend are ministers of the light-seed that manifest the workings of its Law governing creation. This is also the Law of the psyche.

As the creation of Reality is the projection of non-created Reality, so is each individual's creation a projected expression of her or his being. Humanity's need to create order in society and civilization is the outer manifestation of its need to create order and harmony within itself. When individuals fail to accomplish these inner and outer goals, there is strife in life and suffering ensues. This suffering may be interpreted as communication to us from the inner light-seed via its Law of creation. It tells us when we are not creating our individual realities in harmony with the foundation of creation and order of Nature.

There is mercy in this justice because it brings us to ourselves, while yet giving us liberty to create our own realities. As a projection of the unfolding light-seed, the human spirit was born divided between created and non-created Reality. When evolving consciousness and life rise to the pedestal of humanity, the intrinsic division and incompleteness of human nature are expressed as a series of conflicts between the ego-centricity of instinctual life and the higher ideals of human morality and spiritual values. These conflicts confront individuals with fundamental choices of being true or false to themselves and each other, and must ultimately be resolved in ways that are honest and healthy, if one is to evolve forward.

When people choose to be true, they correct the errors in themselves and their ways, making straight what was crooked. This nourishes the quality of one's character toward wholeness on the inner plane of one's being, thus healing one's divided spirit. Evolution from the pedestal of humanity to Enlightenment depends on realization and fulfillment of the Law of righteousness governing human nature. If people are true, as individuals and civilizations, they endure and flourish. If they are false, they degrade and perish.

The stature of each individual in relation to the gods of the psyche is the measure of her or his progress toward integration with the awakening light-seed on the upward path of the human pedestal. The foundation of this evolution is a basic sanity, requiring a freedom from guilt which is achieved by knowing that one's character is rooted in the simplicity of basic goodness, called righteousness. This basic sanity is a source of inner strength and freedom from fear.

The foundation of righteousness and universal Law is the inner oneness of all beings in the light-seed of Truth and its creation of Reality. The righteousness of Truth is Divine Love, the living link of universal religion that binds all together in the boundless heart of our common origin. The ideal discipline of being truthful and loving toward oneself and others is the most effective way of putting righteousness into practice. The morality of this basic goodness brings well-being to all by nourishing the light-seed to bloom in the psyche. This blossoming of consciousness ultimately unfolds the flower of perfection, called Enlightenment.

As individuals grow into harmony with the inner light of their true centre, peace and wisdom manifest within them, and they discover the joyous health of basic sanity and well being. The way of growth is shown to each individual by the inner voice of conscience (intuition), and by the lessons of the past. Individuals must learn to discern the true from the false, first in themselves and then in the world.

Joyous inner harmony, enthusiasm for living, and inspiration in the moment's energy: these are signs of the light-seed manifesting its magic. The wealth of its good fortune culminates, for the created individual, in the perfection of love, truth and freedom in non-created Reality. This is the goal of Enlightenment.

> From ancient times, leaders and teachers of humanity have appeared as great ones to spark the flame of life and consciousness on earth, guiding the steps of hu-

mankind in the ways of righteousness, and leaving treasures of spiritual inheritance for future generations.

Seers, sages and prophets appeared, lighting the lamps of a higher consciousness to free humankind from the dark plagues of ignorance, the sufferings of pain and sorrow.

Humanity discovered meditation, prayer, ritual and rites of devotion as inner ways of practice to cultivate the light-seed by opening the heart and awakening the mind to the wealth and wisdom within:

Buddha, Christ, Krishna, Lao Tzu, Moses, Socrates and Zarathustra, are names of great ones remembered today. Their words and works live on in the light they manifest.

On the outer stage of history, events follow their course on the visible surface. On the inner stage of life, each human individual evolves, a conscious being in the act of becoming called self-creation: It is here, in the secret inner self of each person that the drama must be completed: Perfection proceeds from within.

First in ourselves and *then* in the world may the light-seed's labors be fulfilled.

The pedestal of humanity is a point of consciousness and power where people discover ideals and possibilities that include and transcend the ancient ethics of life's common sense rules.

In the face of alternatives, individuals possess free will and the power to create. We are destined to express and become the natural results of all we create. What we do to others we do unto ourselves, in the light of the seed of oneness within: This is the inner consistency of human nature revealed in the teachings of fate. It is a basis of Law in humanity's creation and evolution.

As love determines justice, so does will determine destiny: This is a mystery of the light-seed, the Law of creation that emerges with the pedestal of humanity.

Men and women are responsible for their own evolution. The cycle of Nature has carried us to this point on the waves of terrestrial development. Now we must complete ourselves and rise to close the circle of evolution.

We must learn of love and justice in this world, and dive from our pedestal into the mouth of death, to fly like a bird to paradise, or sink like a stone back to earth, to begin the quest once again.

Humanity quests for freedom, to obtain our divine inheritance as children of the light-seed of non-created Reality.

Each time a human soul enters the dark mouth of death, it retains what it is, what one has made of oneself: Then, entering a new life, one evolves forward to reap the results of deeds written in one's soul.

Living in this life, we create the reality we shall have in eternity, for each moment of history is recorded and lives on as an infinite presence in the timeless present of this fathomless creation of Reality.

If we are free in eternity, we can experience all we desire of anything created, imagined or experienced in any life.

At the appearance of man, woman, and the pedestal of humanity, the light-seed has traveled three-quarters of the way around its circle of evolution. Unfolding the drama of human existence, the light-seed gives humanity to itself, a task to be completed, a *something* to be perfected:

Guiding humanity on the right path to completion and fulfillment is the task of true philosophy, religion and the teachings of life.

To become complete, individuals must return to their roots in the inner seed of light at the centre of their beings. They must know themselves in Truth and become in actuality what they are in potential as self-creating seeds of non-created Reality.

To prosper themselves, people must grow in love and justice, cultivating their characters to flourish in harmony with the boon of righteousness that is humble and true to the spirit of life.

The discipline of righteousness is to accept and love all levels of creation with humility and compassion. It is the way of love one finds in the wisdom voice of the light-seed within that is the door and true heart of life.

The way of the light-seed is the work of living one's wisdom day by day and tuning one's life to resonate in harmony with the joys of creation, love and liberty that are perfectly conscious in the great heart of God.

6

The Universal Model

The Creation of Reality model integrates dualistic and unitive symbols. It expresses ideas of polarity and oneness through the inner seed of light, its archetypes of becoming, and the epic journey of consciousness and life around an elliptical circle of creation and evolution. Traveling through its projection of created reality (which is simultaneously contained in its light-consciousness), the light-seed remains grounded in eternity and yet journeys through infinity to return and awaken to itself.

This is the essential drama of universal creation and evolution. During the course of its evolution, the projected light of Reality discovers and experiences itself through the relative consciousness of created life forms until ultimately re-awakening to its non-created Original Nature in the realization of Enlightenment. As each individual psyche is unique, this drama may be played in an instant, or, in the infinity of space, time and creation, it may take nearly forever. Since time is utterly relative, the beginning, middle and end of creation and evolution are simultaneously present in the open infinity of each ongoing moment.

The timeless unity of non-created Reality remains constantly what it is as the relativities of creation and evolving consciousness within it continually change. This idea of *permanence* simultaneously projecting and containing *impermanence* presents a basic overview of the Creation of Reality model. Creation happens *within* non-created Reality. By necessity, the totality of this is beyond conception.

The sum of Reality is indivisible unity.
In unity stands the Law
governing the divisions of creation,
their patterns of process,
and the changes of evolution.

The fulfillment of the Law
is perfect Freedom,
the justice of righteousness realized
in the glory of Truth:

Come what may
in the vicissitudes of creation,
Truth shall prevail,
for it is so
as Reality
from before the beginning.

In creation, conscious beings attain liberty through harmonious union with the Law governing their beings. The ultimate basis of that Law is Universal Love, which reveals the inner oneness of all beings in the Truth of non-created Reality. The evolution of all relative consciousness and life progresses in conformity with Natural Law and its pattern of archetypes on all levels of creation.

In creation, an infinite number of evolving centres of consciousness pass through time. Each individual consciousness contains the divine light-seed in its true centre of origin, and each is a microcosmic replica of the macrocosmic, universal creation of Reality. That is to say, the individual self-creation process of each human psyche is an exact duplicate model of the universal creation of Reality, containing *all* possibilities of reality and experience.

During the course of automatic, mechanical evolution, the inner seed of light directs creation from within as Natural Law but remains unconscious on the stage of created reality. It awakens in human nature as the source of self and psyche. The light-seed awakens to consciousness *in* created reality through individual humanity discovering its inner potential for Enlightenment. This discovery and the process of its conscious fulfillment constitute the true glory of the human pedestal.

At the appearance of humankind, the light-seed has traveled three-quarters of the way around its creative cycle of evolution. This cycle runs from the light-seed's initial projection into the fall of spirit to matter, up the scale of creation's relative manifestations, and ultimately culminates in the conscious perfection of Enlightenment. The elliptical circle of the light-seed's epic journey constitutes the basic pattern of the Creation of Reality model. See Diagram 1.

The first three-quarters of the light-seed's evolutionary journey around the Creation of Reality ellipse are accomplished in the macrocosm through the workings of Natural Law. The final quarter of this journey, which closes the circle of evolution, is to be accomplished in and by the individual psyches that appear on the pedestal of humanity. In terms of the present model, the origin and process of the individual psyche's self-creation are best understood by viewing them in relation to their analogues in the origin and process of universal creation.

In order to manifest creation, the inner seed of light is projected from eternity into time through the universal point of origin called *empty space* (non-existence). In Diagram 1, this point of origin is depicted in the centre of the light-seed's elliptical circle of evolution. Actually, the point of origin is omnipresent throughout creation, as the perfect light of non-created Reality is omnipresent.

The light of Original Reality is carried within the light-seed as the germ of creation's highest potential and ultimate perfection. As creation is the dividing up of the perfect light of non-created Reality (within *and* out of itself), the energy of creation is *possessed* by a

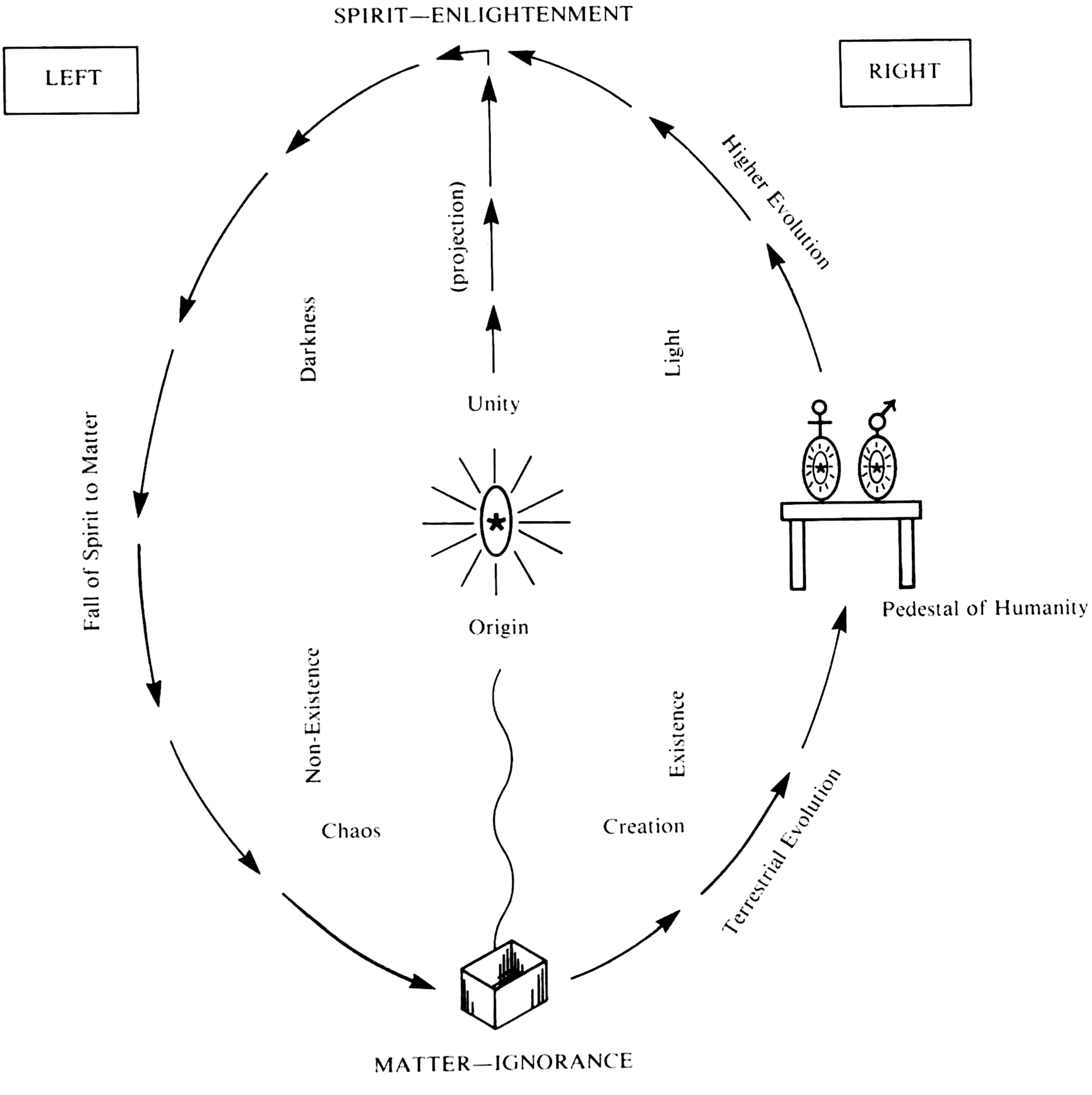

SPIRIT—ENLIGHTENMENT
LEFT
RIGHT
Higher Evolution
(projection)
Darkness
Light
Unity
Fall of Spirit to Matter
Origin
Pedestal of Humanity
Non-Existence
Existence
Terrestrial Evolution
Chaos
Creation
MATTER—IGNORANCE

DIAGRAM 1: The Basic Elliptical Pattern

profound inner impetus to return to the completeness of its original nature and source in the consciousness of non-created Reality. This inner impetus is the basic motive and driving force behind universal evolution and the progressive articulation of consciousness in created reality.

In the human self-creation process, the point of origin is the true centre and source of each self and psyche. Creation's latent potential of *empty space* corresponds to the unconscious psyche, which contains the archetypes of becoming, experience, and self-expression that may manifest into human consciousness. In the individual psyche, the motive force behind universal evolution becomes humanity's *need* to realize integration and wholeness through love and transcendence of the separate ego-identity. Ultimately, this need to realize wholeness is humanity's reaching for the light of Truth and Divine Love in the consciousness of non-created Reality, though individuals may not recognize it as such until well on the way of spiritual awakening.

In universal creation, light projected from the seed of perfection enters the realm of relativity as the latent, potential energy of non-existence. This light becomes broken light in projection when its wholeness is divided to manifest duality and the rainbow of creative possibilities. The individual psyche is likewise centred in oneness and grounded in polarity, containing in its unconscious the spectrum of self-creation possibilities (archetypes) that may take expression in human life and consciousness.

The light-seed's original projection and fall from divine consciousness into the abyss of unconsciousness (chaos and non-existence), accomplished the establishment of basic polarity, an essential prerequisite for creation. At the bottom of this *fall* is the point of entry into the becoming universe of created reality. In human life and the psyche, this entry into existence corresponds to the physical birth process and our daily awakening to consciousness from sleep.

The inner impetus of the light-seed's projected energy propels it from the unconsciousness of non-existence into the creation of Reality, where it undertakes the transformations and ascent of relative consciousness. The descent of the light-seed creates the momentum that drives its energy into manifestation, giving mechanical evolution its impetus in the material world. The driving force of mechanical evolution carries emerging creation from the bottom of the elliptical circle to half way up the right side, where the pedestal of humanity appears, bearing individual self-creating psyches that are responsible to complete their own evolutions and thus close and complete the light-seed's circle of creation *in themselves.*

The instinctive aspects of human nature and humanity's evolutionary psyche have developed out of the process of ascending the human pedestal. The dark pole or centre of the human psyche (at the bottom of the microcosmic ellipse) is created by the lure and pull of humankind's evolutionary earth-roots, which remain active as a source of vitality in human nature. The development of the microcosmic ellipse, within and analogous to the macrocosm, outlines the origin of human self-creation. The living actuality of creation, in macrocosm and microcosm, is essentially a decision-making process motivated by Will under Law.

The Creation of Reality model, with its point of origin in the centre, has intersecting cross-polarities dividing its unity on the vertical and horizontal planes. The vertical axis of this cross-polarity is formed by the top and bottom of the ellipse. The top of the ellipse corresponds to light, spirit, and humanity's heavenly roots, while the bottom represents darkness, matter, and humanity's earth-roots. The horizontal axis of creation's basic cross-polarity is formed by the left and right sides of the ellipse, corresponding to darkness, non-existence, and unconsciousness, on one side, and light, created reality, and relative consciousness on the other. See Diagrams 2 (p. 52) and 3 (p. 53).

Creation is an act of will originated from eternity and projected into actuality in its universe of becoming. Creation is manifested for the fulfillment of *all* possibilities. The perfect becomes imperfect in creation so that it may evolve back to perfection through its creation of Reality. Without this drama, *all* possibilities (such as the limitless becoming limited) could not become manifest.

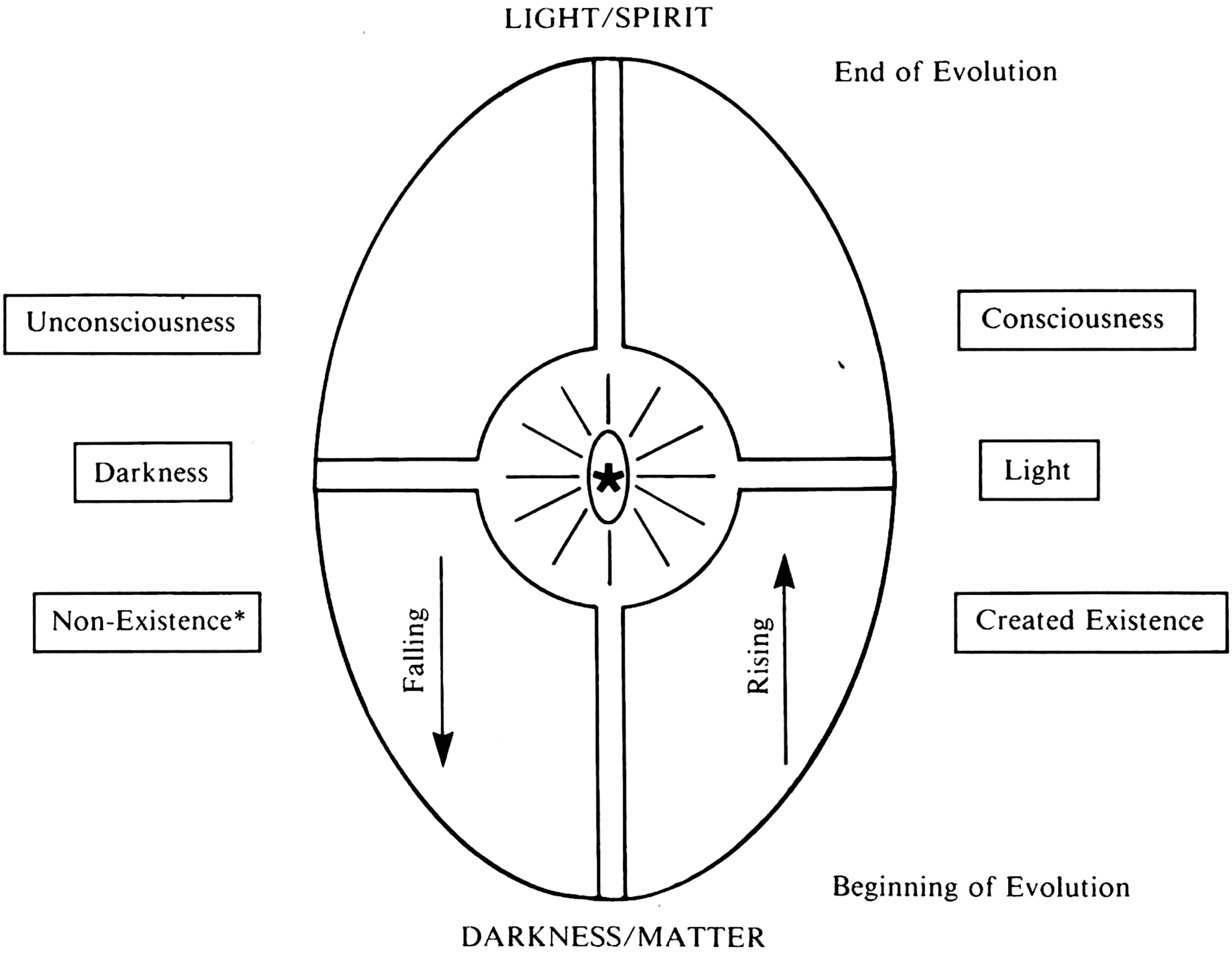

LIGHT/SPIRIT
End of Evolution
Unconsciousness
Darkness
Non-Existence*
Consciousness
Light
Created Existence
Falling
Rising
Beginning of Evolution
DARKNESS/MATTER

DIAGRAM 2: Cross-Polarities of Unity

*Non-existence is unconsciousness that becomes conscious in Enlightenment.

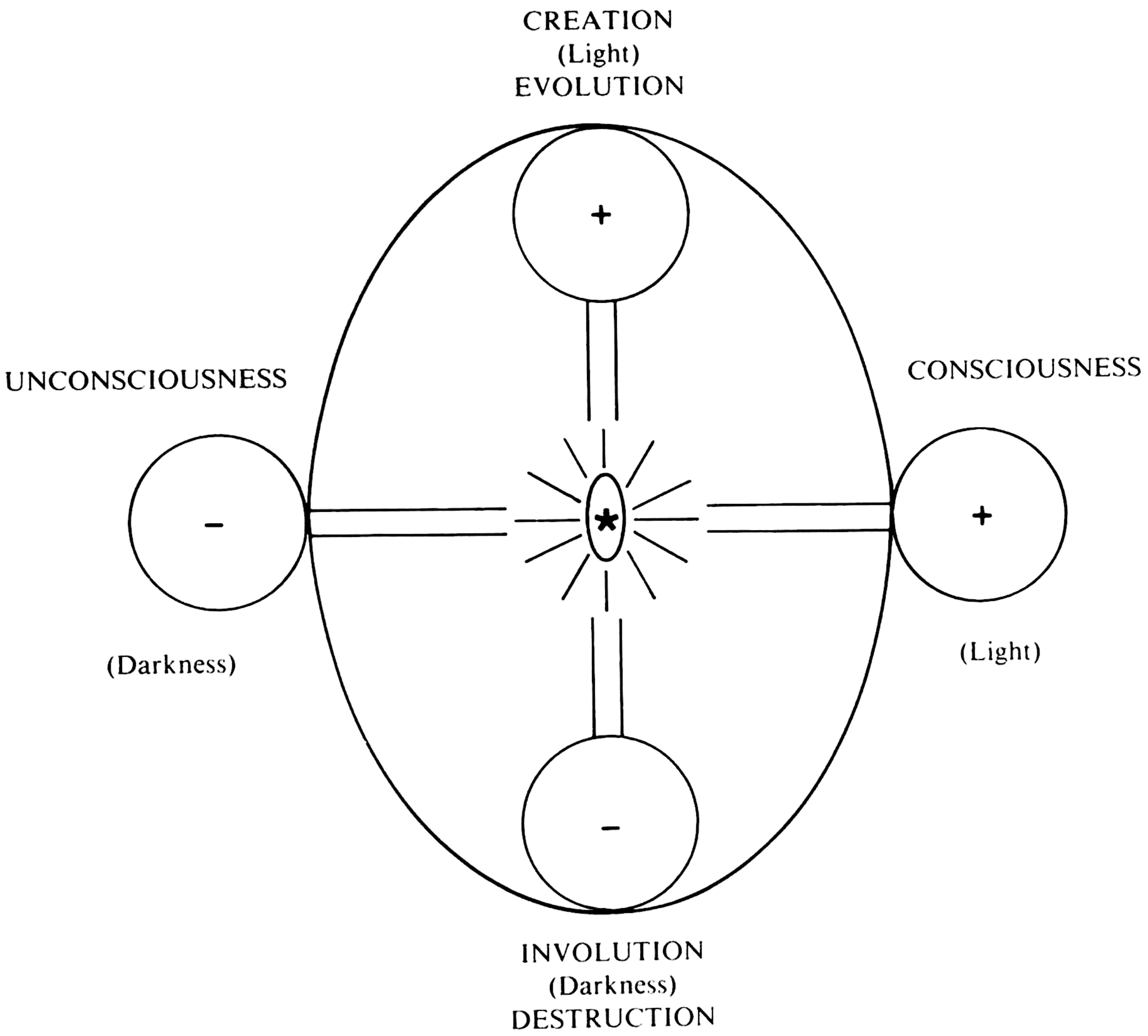

CREATION
(Light)
EVOLUTION
+
UNCONSCIOUSNESS
-
(Darkness)
CONSCIOUSNESS
+
(Light)
-
INVOLUTION
(Darkness)
DESTRUCTION

DIAGRAM 3: Basic Cross-Polarities of the Microcosmic Psyche

The cross-polarities of top and bottom intersecting the left and right sides of the elliptical model are the basis for the generation of *all* relative possibilities in the evolution of creation. As the light-seed's unfolding self-expression travels up the right side of the ellipse, *all* relative possibilities are manifested through the interactions of intersecting polarities in the creation of Reality. Spirit and Nature mingle together in the light and the dark with individual self-creating psyches functioning as co-creators with the non-created Reality of their origin.

As non-created Reality projects the universe, so do individual men and women project their human psyches in self-creations of reality. Creation's unrealized possibilities are fulfilled through humankind's multifarious self-creations. Thus, we are co-creators with the light that sent us forth.

Created reality is manifested by the operations of Will and Law. In human consciousness, *belief creates* the impression of reality, and *belief is will-based action*. In human individuals, the creative process of believing and the will that sustains it may be conscious or unconscious to the awareness of a person. Unconsciousness of this process is the cause of considerable perplexity and confusion, though it *is* possible to consciously realize and determine what one is doing.

The self-creation of individual human beings is an ongoing act of will *required* by the nature of our existence on the pedestal of humanity. We must make choices and act on our decisions as we relate to ourselves and our worlds of reality. In so doing, we determine the nature of our becoming and experience, fulfilling the open possibilities of universal creation. This is the destiny of the human condition. Its drama derives from the unconscious polarity of the psyche that manifests it.

The Creation of Reality model
begins and ends
with the inner seed of light.
The light-seed's epic journey
from origin through creation to perfection

is completed and repeated
in the sojourn of each soul to Enlightenment.

The fall of the light-seed
from spirit to matter,
through the dark voids
of non-existence and chaos,
created the curvature of outer space
and the bottomless pit
of inner uncertainty.

The projection and fall of the light-seed
established polarity in unity,
an essential prerequisite for creation:
for without two opposite poles,
and space between them,
there can be no movement,
no action of becoming.

What is counted as time
is the measure of the movements
of becoming creation,
the coming and going of cycles
in the rhythm of seasons.

From the dark pole of the unmanifested
into the light of becoming,
creation follows its horizontal path.
From death to life to death
and around
in dreams of sleep and awakening
turn the circles of life and consciousness.

Creation's polarity of spirit and matter
marks the light-seed's fall
into becoming existence
and the vertical path

of evolution's ascent.
The light-seed's movement
up the right side of the elliptical circle
marks the cycle of mechanical evolution
to the pedestal of humanity
and the eternal sojourn
of individual transmigrations
through creation and evolution
to non-created Reality
in the Enlightenment
of Pure Consciousness.

An unborn flower
locked in its bud
and weeping to bloom,
the light-seed in each psyche
longs to unfold its perfection
of consummate love, truth and freedom
into the awakening consciousness
of created reality.

7

The Individual Model

As spirit and matter are two poles, the polarity of human nature manifests in the psyche as a principle of light and a principle of darkness: The light is creation's source, in both universe and individual, and this light's eternal perfection is the goal of evolution. The dark is the fertile womb of unconscious potentials, holding the vital roots of humanity's instinctual nature and evolutionary history.

The light and dark poles of the psyche are projected from their origin in the true centre of self and inner seed of light. As roots of the self-creation process, the light and dark motivate the psyche's tendencies and alternatives toward evolutionary progression or regression, manifesting the existential choices which take expression in life through each person's capacity for creation and destruction.

Each individual will has the right to create its own reality and way of life, so long as the rights of others to do the same are not abused.

This Law of Freedom guarantees the rights and integrity of each individual psyche on the pedestal of humanity to be and become what it chooses. To violate this Law is to fall from the pedestal and sacrifice one's freedom. To uphold this Law is to nourish one's character in the seed of perfection within: Its fruit is liberty, love and great wisdom, the holy kingdom of eternal legend.

The human psyche or self-creation process is a prodigy of the light-seed, which is its non-created source and true centre. Each individual psyche is a microcosmic self-creation unit, containing the inner light and creative potentialities of its eternal origin. As the unfolding light-seed carries its previous manifestations and future potentials within itself, so does its evolutionary prodigy. As the psyche evolves up the scale of evolution to humanity, various conscious realities of becoming and experience are manifested. Throughout this process of evolutionary development, the integral light-seed and the inner polarities of its self-creation process remain unconscious to the awareness of its manifestations. Because human existence is self-reflective and requires decision-making above and beyond the dictates of instinct, the self-creation process and light-seed *begin* to become conscious in humanity.

When men and women awaken to life, they discover themselves as individual entities in created reality who possess relative free will and the ability to reflect on the nature of existence. With the awareness of choices comes the consciousness of moral alternatives serving as a guide to exercising free will. The consciousness of moral alternatives is an essential pillar for the pedestal of humanity, for it separates the reflective consciousness of human existence from the instinctual motivations that dominate behavior in the animal kingdom.

As individual men and women grow in self-knowledge and awareness, they gain insight into the ongoing creation of their personal realities. The realization that one's personal choices have existential consequences for oneself and others brings with it an awareness that each individual is, to some conscious extent, creating her or his own reality. These choices range from one's inner attitudes and commitments regarding basic human values to the selection of a vocation and life style.

The exercising of free will in one's relationship to oneself, and in all relationships between beings possessing conscious will, demonstrates the truth that there is a greater or lesser element of uncertainty in all relationships. Without faith or trust, one cannot feel assured of what someone else, or one's *own* unconscious, is going to do. While people may joke with and tease each other, the moral issue of honesty cannot be avoided in a relationship, and there is *always* an element of uncertainty in placing trust in another, as one must in any friendship or agreement between individuals.

The ongoing process of existential decision-making is the pivotal point in each person's creation of reality. Choices energize the latent potentials they affirm, bringing them into active manifestation as patterns of thought, feeling and action. Repeated self-creation patterns tend to become habitual, and choices which were initially made consciously can easily develop into unconscious patterns, given a sufficient amount of repetition.

Whether it is conscious or unconscious, each individual *is aware* of what he or she is doing in the creation of one's personal reality. Individuals need to cultivate self-awareness, taking counsel from intuition and gut-feelings. When people fail to regularly examine themselves, their lives, and their existential decisions, they run the risk of reducing themselves toward the psychological status of automatons whose unconscious self-creations consist of patterns of thought, feeling and action that are repeated in predetermined response to the phenomena encountered in daily life. Under such circumstances, a person becomes her or his own enemy, ignorantly denying oneself many valuable opportunities for choosing personal freedom, growth, and a truly satisfying life.

> If individuals know not themselves, nor the workings of their wills, then they stand divided between the light and the dark, and their separate realities, created in ignorance, are not their own.
>
> The light and the dark manifest in the psyche as inner voices of feeling, thought and intuition, speaking in images and impressions to motivate the mind, court the heart and mold the will of each individual, that their ways of self-creation may be expressed and manifested on the stage of life.

> The light and the dark manifest the two contrary selves of the psyche, the higher and lower entities of self-creation which speak in each individual as the true and false inner voices of attitude, belief and action.
>
> Often mistaken, the one for the other, the higher and lower selves of each individual are the conscience of righteous intuition and the perversion of conscience, the existential choices and potentials for evolution and involution in each psyche's self-creation.

The conflicts and tensions between the higher and lower selves of the psyche are a base for drama and uncertainty in human life. The origin of this opposition may be traced back to the appearance of the human pedestal and the three general stages in the gradual awakening and evolution of relative consciousness on earth. These stages are: (1) the *unconscious harmony* of instinctual life, which reaches its climax in the animal and human kingdoms; (2) the *conscious disharmony* of existential conflict, where instinct and morality collide on the pedestal of humanity; and (3) the *conscious harmony* of integral self-creation, where the individual psyche transcends the inner division and conflicts of human nature to consciously fulfill its inner Law and realize the non-created oneness and light-seed of its origin.

Conscious disharmony (stage two) describes the general human condition wherein conflict persists between the lower and higher selves of the psyche's self-creation process. The lower-self is rooted in unconscious harmony (stage one), which corresponds to the third quarter of the light-seed's elliptical circle of evolution. The higher-self, on the other hand, corresponds to conscious harmony (stage three) and pertains to the fourth or final quarter of the light-seed's journey through created reality to Enlightenment. See Diagram 4.

During the transitional stages, wherein the self-creating psyche evolves from instinctual life to the pedestal of humanity, and then

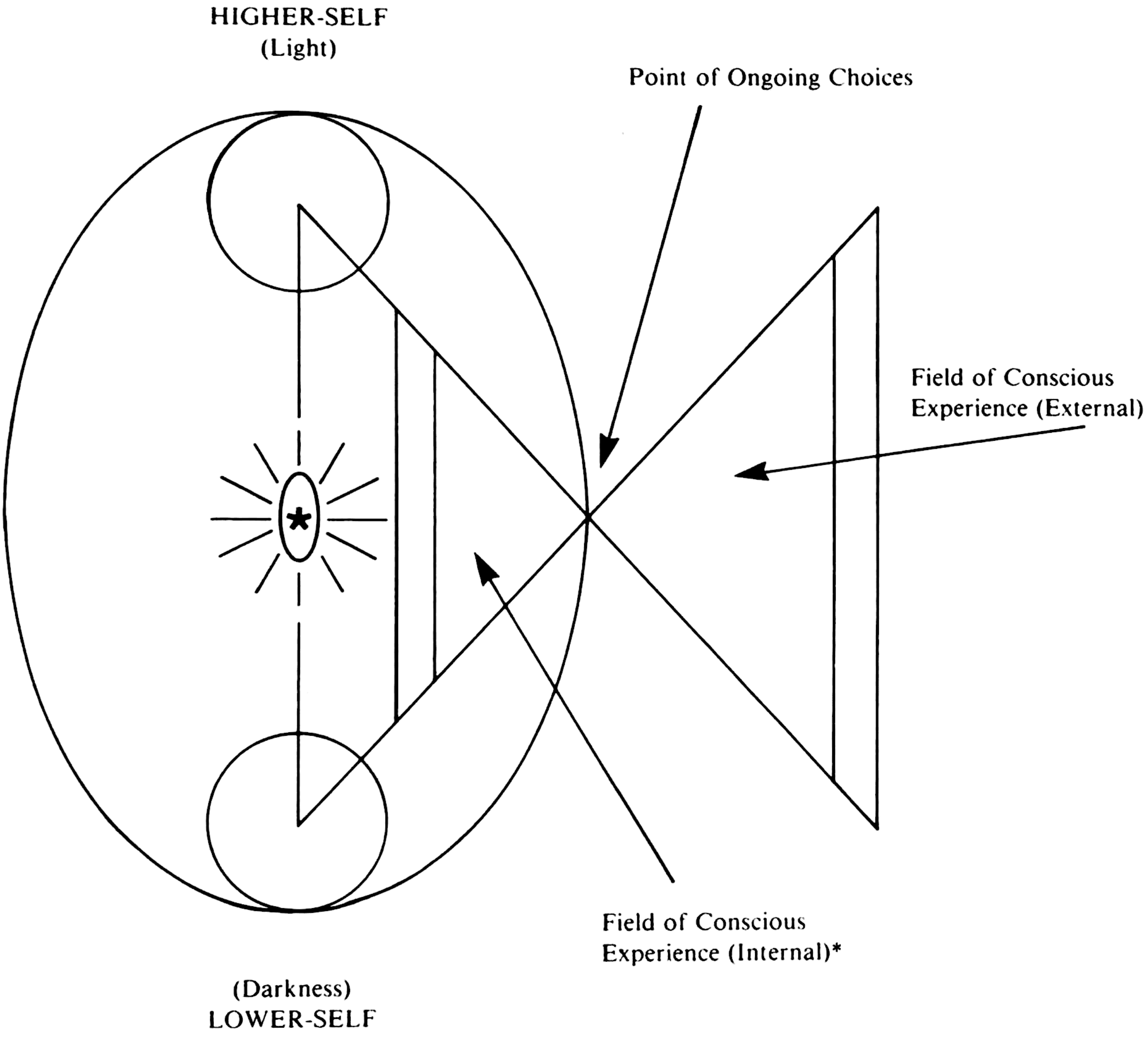

HIGHER-SELF
(Light)
Point of Ongoing Choices
Field of Conscious Experience (External)
Field of Conscious Experience (Internal)*
(Darkness)
LOWER-SELF

DIAGRAM 4: Microcosmic Psyche on Pedestal of Humanity

*In normal states of waking consciousness, the external and internal fields of conscious experience are generally blended together.

from human consciousness into divine consciousness, human nature's higher and lower entities of self-creation vie for dominion in the consciousness and unconscious of each individual psyche. Though the psyche's dark and light centres are both originated from the inner seed of light, they oppose each other to a greater or lesser extent throughout the transitions from stage one to stage three. This opposition between the higher and lower centres of self-creation is manifested as a struggle between two opposing tendencies of the will (evolution and involution). The higher/lower-self conflict is not an eternal one, but is renewed in each incarnation, persisting until the psyche attains a harmonious integration of all inner forces and archetypes. The true conscious realization of this integration, which reveals the light-seed's highest potentials, generally requires several human lifetimes to accomplish.

The higher and lower selves of the human psyche are an evolutionary expression of its inner poles of light and dark, and mostly remain unconscious to the individual. At times, one or the other may manifest into consciousness, but it is more often the case that the individual scarcely suspects that a higher/lower-self duality abides within as the source of conflicting ideas, motivations, and impulses. When the conflict between the higher and lower selves does become conscious, the individual stands at a critical juncture in her or his evolution as a conscious being on the path of self-creation. It is at such a juncture that one realizes the power to determine the course of one's own destiny of becoming and experience.

From their projected centres of origin, the higher and lower selves strive to direct and dominate the individual psyche's self-creation process and consciousness. Regardless of whether they are underground in the unconscious, or above in the open space of conscious awareness, the struggle between the psyche's light and dark poles is essentially a battle for the energy and will-power of the individual. The pivotal point in this battle is the continual decision-making process wherein each person chooses her or his attitudes, beliefs, and actions of self-creation. This decision-making process of self-expression may be spontaneous or habitual, conscious or unconscious.

Much of the practical work of self-cultivation consists in becoming aware of one's ongoing choices and their consequences for one's immediate state of consciousness. Choices that are habitual and unconscious need to be uncovered and examined, so that one may determine whether or not they are truly in one's best interests. Patterns of attitude, belief and action that are true to one's chosen ideal need to be cultivated as nourishment for the higher-self, while habits that negate one's chosen ideal must be exposed, eliminated, and replaced through the discipline of self-cultivation.

Every thought, attitude or impulse that enters consciousness may be regarded as a communication from either the higher- or the lower-self in one's unconscious. As any given thought, attitude or impulse is endorsed by the will and acted upon, it feeds energy back to its source in the unconscious polarity of the psyche, nourishing either the higher-self or the lower-self. In this way the light and dark poles gain in power and influence over the consciousness and self-creation process of the individual personality. This is an extremely subtle and involved process, but it can, with conscious effort, be uncovered and made conscious.

What individuals generally experience as their human consciousness, ego-identities, and options of choice are the projections and perceptible effects of the unconscious process wherein the higher and lower selves of the psyche interact in a triangular relationship with each other and one's surface consciousness. The true and false inner voices that often tell us of the *rightness* or *wrongness* of a given choice emanate from these unconscious depths of the psyche. Likewise, many of the seemingly accidental slips and random occurrences in daily life actually originate in the unconscious, where the higher and lower selves compete to manipulate events and bring about results in the service of one's higher or lower interests. Freudian slips of the tongue, physical accidents, and being in the right place at the right *or* wrong time may all be cited as common examples of the unconscious influencing consciously experienced behavior and events.

The friction of the psyche's higher/lower-self conflict creates the fire of transformation wherein the human spirit is tested. If the higher-self ultimately emerges victorious, the individual psyche is raised to the consciousness of its highest ideal in the perfection of non-created Reality. The kingdom of the higher-self is the jewel of the light-seed, the Enlightenment of Pure Consciousness which brings the self-creating psyche into the consummate love, truth and freedom of its eternal Source. The basic directional tendency of the light principle in human nature is toward realization of the higher-self ideal. It is the way of righteousness and the flight of conscious aspiration for Enlightenment.

The gravity of unconscious inertia, which reverts back to previous stages of evolution and their origins in the psyche's lower-self, is the basic directional tendency of the dark principle in human nature. The lower-self's kingdom is the savage paradise of instinctual life, which originated in the unconscious harmony of mechanical evolution and is presently manifested in modern civilization through the appetites, emotions, and pleasures of egocentric selfishness and carnal passion, hunger and aggression.

On the purely instinctual levels of evolution, which are the original domain of the lower-self below the pedestal of humanity, there are no conflicts between moral good and evil, as the higher-self principle of the psyche has not yet begun to manifest itself. The lower-self and the phenomena it manifests are healthy and natural in the instinctive elements of their own levels and evolutionary origins. But on the human pedestal, where instinct and morality collide in the higher/lower-self conflicts between egocentric selfishness and mature respect for the integrity and rights of self and others, the lower-self becomes regressive, diabolical, and contrary to healthful living and evolutionary progress.

On the human plane, the lower-self evolves into the archetype of evil and becomes the source of disharmony and disease in soma, psyche, and society. Fundamentally, this is because the lower-self opposes evolutionary progress beyond the realm of its own native instincts and domain, for such progress and the transformations it entails bring death to its divisive ego-identity and ancient ways of life. Achieving a harmonious and healthful resolution to the higher/lower-self conflict is one of the major challenges and obligations of human existence, if individuals are to unfold the treasures of the light-seed within them.

In the macrocosm, the lower-self is *eros* and *thanatos*, the universal instincts of life and death which work in harmony *and* opposition to promulgate the plan of evolution. In human nature, the lower-self becomes a principle of perversion, representing the inertia of habit, psychological fixations, and regression to previous modes of functioning. It opposes the new morality of the human pedestal and creation's higher spiritual values, which serve the ultimate good and growth of the many rather than the transitory egocentric interests of the isolated self. The lower-self is the false-self in human nature, embodying those choices of attitude, belief and action which foster conflict, discontent, and the negation of life. Its ultimate goal on the pedestal of humanity becomes the *creation of destruction*. As such, the lower-self is the archetype of evil.

The higher-self is responsible for raising humanity above the animal level and is the inner impetus which supports and elevates the pedestal of humanity. Because they pull the human will in contrary directions, the conflict between the psyche's higher and lower selves is inevitable and necessary during key transitional phases in the evolution of consciousness. The expansive higher-self tends toward increasing freedom, fulfillment and the cultivation of Pure Consciousness. The contractive lower-self seeks satisfaction through the fulfillment of transitory desires, often at the expense of others *and* its own freedom. It is not possible for the lower-self to realize any permanent measure of satisfaction, since its motivations are founded upon and aimed at the gratification of impermanent desires. The higher-self, on the other hand, unfolds into an increasing harmony of lasting fulfillment, with its foundation and goal resting in the eternal verities of non-created Reality.

In the higher/lower-self conflict, it is not any particular action in itself that energizes the light or dark centre of the psyche, but the spirit in which that action is performed. *Any* action or sequence of actions may be of the higher- or lower-self. It is the inner attitude and intention motivating an action that determine its spiritual quality and inner meaning relative to the higher/lower-self conflict in human nature.

As the living link between the lower and upper halves of evolution's ascent from darkness to light, humanity stands rooted in the energy of both poles and is subject to their conflicting influences. This is true for each individual, and it applies to the relations between individuals as well, on the local *and* global scales. All of human history, in fact, may be read as an account of the inner higher/lower-self conflict projected into the collective world and expressed in the visible realm of external events.

The archetypal conflict between the forces of evolution and involution in human nature has been expressed and known throughout human history in a variety of ways. The allied conflict against Nazism during the Second World War, for example, may be viewed as a necessary effort to halt the advance of organized lower-self forces seeking world domination. Apart from the objective records of human history, the higher/lower-self forces have been subjectively known as the dualities of light/darkness and good/evil, and their conflicting relations have been symbolized by many well-known analogies in the art and literature of world mythology, philosophy, and religion. The battle between righteousness and unrighteousness as explained by Krishna to Arjuna in the Bhagavad Gita, the transmutation of base metal into refined gold as pursued in Alchemy, and the struggle between Christ and Satan for possession of the soul as expounded in the Bible are all descriptions of the higher/lower-self conflict that is played out in the self-creation process of each human psyche.

Unfortunately, the forces of light/darkness or good/evil are all too often interpreted as existing primarily *outside* the psyche, rather than as abiding within it as necessary expressions of its unconscious polarity. Such *external interpretations* (though not without validity in their own right) invite the projection of unconscious contents onto elements in the outside world while making it easier for the lower-self to carry on its deceptions within the psyche unsuspected. It is only by making the unconscious higher/lower-self conflict within the individual conscious, and by taking responsibility for one's personal creation of reality, that individuals can gain the awareness and freedom of choice that are necessary for resolving inner conflicts and realizing the spiritual values of the higher-self ideal.

The higher and lower selves exist within human nature as inner sources of the self-creation options which allow for the manifestation of *all* possibilities within each individual. The potentialities for creation/destruction, evolution/involution, and good/evil exist within each person. Without these options to realize and choose between, individuals would possess neither free will nor the power to create their own realities. To know oneself is to realize that one is capable of various choices, and to create oneself is to choose the reality one wishes to become.

Personal freedom requires taking responsibility for all that one manifests. Responsibility necessitates an awareness of choices which, to be intelligent, require a clear consciousness of one's options *and* their consequences. The decision-making process and the consequences of its options may be pondered, reflected upon, and thought out, or they may be known spontaneously through intuition, *if* one is receptively attuned to the true voice of conscience (higher-self). The higher-self may be heard in silence by actively listening, it may be contacted through prayer, seen by reflecting the thoughts, and felt as the inner voice of one's psyche. One must learn to distinguish the voice of conscience from the promptings of the lower-self.

Honesty is the road to freedom
and growing self-knowledge.
One enters its way
by paying close attention
to oneself and what is happening.

With breathing calm and mood peaceful,
learn to rest
in your natural state:
In a quiet, open way
experience the present moment,
discovering the peaceful, healing awareness
of conscious relaxation:

Each individual centre of consciousness
that effortlessly enters its universal origin
and true centre of self
in the inner seed of light,
gains full, spontaneous understanding
of its ongoing self-creation process
and becomes presently divine,
illumined within by the timeless Source
of created reality.

8

Individual Consciousness

The true centre and source of each individual psyche is the inner seed of light. The light-seed's projected cross-polarities of light and darkness manifest vertically as creation/destruction and horizontally as consciousness/unconsciousness. The pole of light at the top of the ellipse is the genius of creation's perfection, the highest ideal of becoming toward which human consciousness may aspire. The dark pole at the bottom of the ellipse holds the origin of created reality and its genius of destruction (death). In human nature, these vertical poles manifest as the dramatic conflict of choice between the higher and lower selves. This conflict is expressed on all levels of human life and is ultimately resolved through *love* and its healing transformation of divided human nature into the integral unity of divine consciousness. The higher/lower-self battle is fundamentally a life/death conflict between creation and destruction wherein evolutionary progression opposes evolutionary regression.

Unconsciousness and consciousness on the left and right sides of individual self-creation's elliptical model correspond to the unknown and the known in a person's ongoing reality of experience. Consciousness and unconsciousness are the poles of the psyche's relative reality which mediate its experential continuum of sleep, dreaming, waking dreaming, and lucid awareness. As these stages alternate and flow in random order along the consciousness/unconsciousness continuum, they are not separate but are different aspects of experience within the unified process of self-creation.

The interactions between the vertical and horizontal cross-polarities of the psyche's self-creation process generate the general aspects and particular contents of each person's ongoing experience. Everyone's experience is unique in that each person has her or his own individual perspective (ego-identity), and the interactions of the variables belonging to the vertical and horizontal cross-polar continua are capable of infinite variations, in terms of qualities, quantities, and contents of experience. Even repetition is a dimension of variation because the sum total of what one is inevitably increases with the passage of time, due to one's continual accumulation of experience. This increase, however, may or may not be productive in terms of personal growth and evolution.

Relative consciousness is generated in a living organism by tension created between the unconscious poles of darkness and light as the organism contacts and interacts with the outside world. Thus, relative consciousness depends on the existence and perception of separate things in the creation of Reality. Perception requires the capacity to receive patterns of moving energy, arrest their flow, and translate them into conscious experience through some modality of physical and/or psychic perception.

Individual human consciousness appears on the outside of the light-seed's elliptical circle as a projection of unconscious self-creation emanating outward from its point of origin halfway up the ellipse's right side. This point of choice and self-consciousness corresponds to the location of the human pedestal and its microcosmic manifestations of individual self-creation units in the macrocosmic Model of Creation.

The individual psyche obviously does not independently create the outside world (macrocosm) or the behavior of others. In fact, its relative consciousness arises in relation to the outside world.

However, in order for individuals to experience the world, it must be re-created within the psyche. This is done consciously and/or unconsciously through active and passive processes of belief, perception, interpretation and imagination, focused by the individual's ongoing attitude in the present moment. In re-creating what is happening outside themselves, individuals create reality for themselves, and are thus responsible for *how* they experience and respond to that reality. This is a *click point* for understanding the creation of Reality.

Creation's elliptical circle of evolution is completed by individual, microcosmic units of self-creation that emerge on the pedestal of humanity in the macrocosmic creation of Reality. This process generally requires many lifetimes. The outer journey of individual human consciousness, from its inception in the natural world, through mythic time, human history, culture and civilization, and into the perfection of Enlightenment, is no small step (though inwardly it is the shortest of steps).

Individual men and women must master themselves and realize conscious harmony and awareness through the Law and light of perfection within them. Their destiny returns them to the human pedestal of self-creation time and again in an indefinite succession of lives, until they learn the lessons and meet the challenges of self-creation in human existence. This process has been known since ancient times as *metempsychosis* or *reincarnation*. It is a vehicle for the continuing journey and evolution of human consciousness beyond the scope of a single lifetime.

The continuity of some form of individual consciousness in non-physical realms of created reality (during sleep, in altered states of consciousness, *and* following physical death) has been known since the mythic times of the Stone Age and stands today as a basic tenet in all major metaphysical, mystical, occult, and religious traditions of the world. According to the Creation of Reality model, the individual human psyche passes from one human incarnation to another as an integral unit of self-creation, carrying the living images and imprints of its previous lives and future potentialities within itself as it evolves through the theater of human experience. This process is a manifestation of Natural Law in the creation of Reality. The psychology and circumstance of one's present life are naturally affected by patterns of self-creation that began in previous incarnations. Likewise, the foundations and direction of one's future in this life and beyond are being created in the ongoing moment.

The past always has much bearing on the present, shaping and influencing it in many subtle ways from within *and* from without the psyche. Unless modified or replaced by new patterns, self-creation patterns initiated in the past tend to continue on in the present moment, which remains the pivotal point of one's ongoing creation of reality. Each moment of eternal nowness is the still, imperceptibly turning point of awareness, uniting past, present and future as it flows invisibly into itself. As *life is now*, consciousness is now and the present *is* Reality, the inconceivable oneness of creation and its non-created Origin.

The present is absolute and infinite in itself. *How* the individual ring of consciousness experiences the present in any given moment is relative, for the present holds *all* possibilities of experience. The countless ways in which the present moment may be shaped, experienced and interpreted by individual centres of consciousness constitute the relative possibilities of the psyche's creation of reality. This process involves the manifestation and experience of past patterns, future possibilities, and present actualities. As the individual psyche consciously and/or unconsciously emphasizes and focuses on some particular qualities of experience in the present moment, it pushes others out of consciousness into the unconscious.

As each person's experience demonstrates, the creative process determining the quality and contents of moment-to-moment consciousness seldom appears to be a voluntary one. Whether or not one cares for what is happening may be voluntary, but it is generally not apparent to an individual that he or she is creating one's own reality of experience. Things often appear to happen independently of a person's will, and he or she simply responds to what is experienced. This seems perfectly straightforward and obvious. If the psyche's self-creation process is assumed to be generally unconscious in people, then it is to be expected that life or reality will frequently be experienced by individuals as something that happens to them. But that is not the actual picture.

Life, in any given moment, may be experienced either as something people are doing *or* as something that is happening to them. One may experience oneself as subject or object. These attitudes constitute the *active* and *passive* modes of self-creation. Each is valid and common to the experience of all people. When we are relaxed, receptive and open to experience, and when things happen independently of our will or action, this is a passive mode of self-creation. It allows us to receive from within and from without the psyche.

When we respond, create and express, acting on ourselves and our world, this is an active mode of self-creation. It allows us to give, to put forth and function as a cause of effects in created reality. Whatever a person focuses her or his attention on becomes amplified in consciousness. To focus on any element of experience is active, to receive it is passive. The passive and active modes of self-creation and awareness allow us *to be* and *to do.* They balance each other as opposite poles and are essential to human life and consciousness.

To be and *to do* influence each other in human self-creation. *What* one does and *how* one does it define what one *is* while determining what one shall *be* and *become.* Likewise, *how* and *what* one is influence *what* one does and *how* one does it. There is a reciprocal, cause/effect relationship between the active and passive modes of self-creation. When one aspect of a person's self-creation process is active, its polar opposite becomes passive, and vice versa. Likewise, when one aspect of a person's psyche is focused into consciousness, its opposite tends to become unconscious. For example, when two people are angry and verbally fighting with each other, the aggressive aspects of their self-creations become active and conscious while the peaceful aspects, wherein they have compassion and regard for each other, become passive and unconscious.

As individuals, we are responsible for the active, passive, conscious and unconscious manifestations of our psyche's self-creation process. We are responsible for what we do *and* for how we feel.

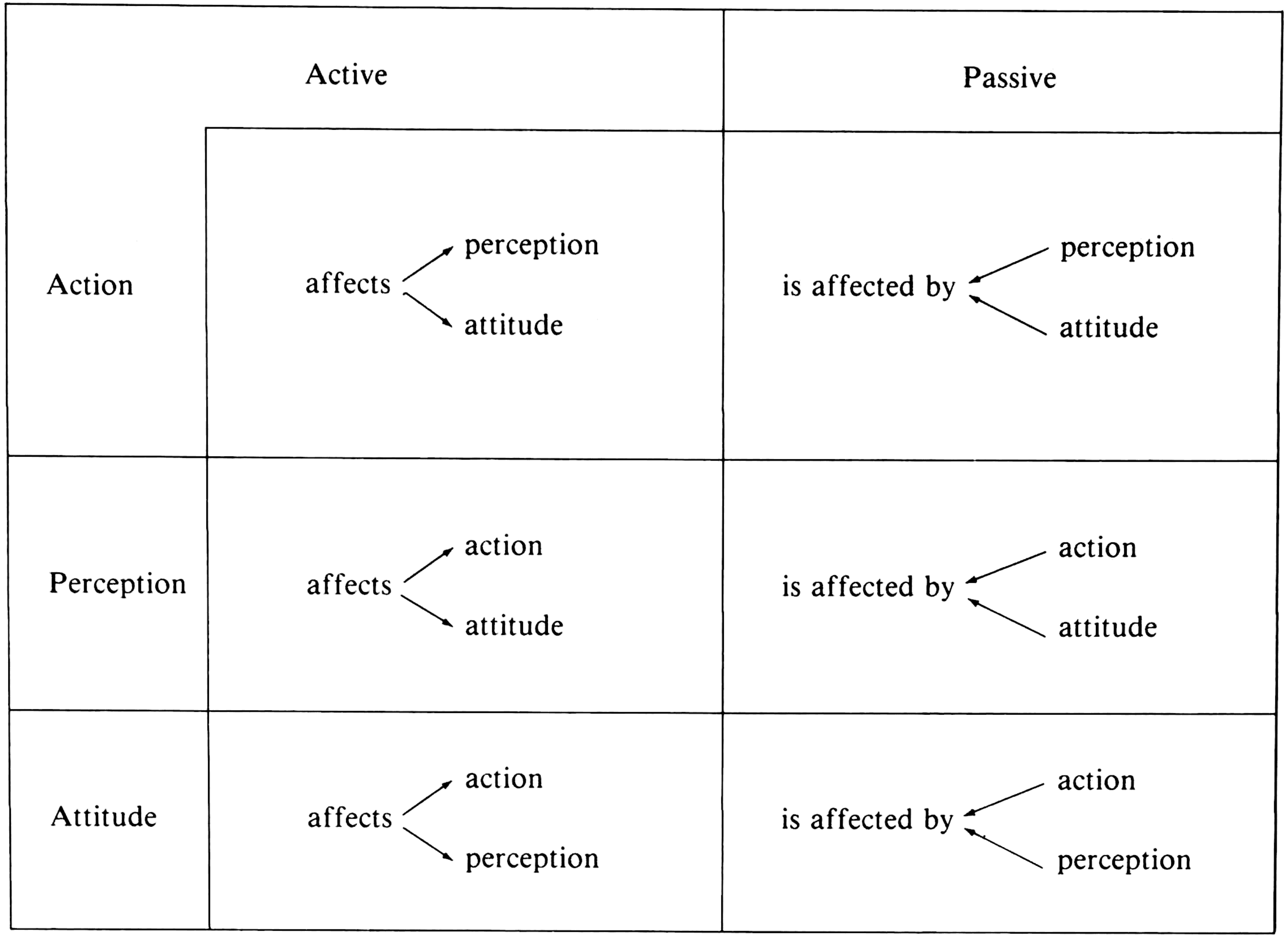
The spirit or inner attitude in which a person acts colors experience and shapes the quality of one's evolving character as a product of ongoing self-creation. The *focus* of a person's present attitude directly affects *how* he or she perceives *what* is happening, and it also motivates one to action in the theater of life.

The conscious reality of experience produced by an individual's ongoing self-creation process may be viewed as the interaction of three interrelated variables: (1) the action that is occurring independently of and/or including the person's conscious will and action; (2) the perception of that action; and (3) the inner focus of attitude relating the person to her or his present experience. The active and passive modes of self-creation interrelate in this process.

There are direct and indirect reciprocal, cause/effect relationships among *all* variables in a person's ongoing self-creation process. Each of the three variables mentioned above (see Diagram 5) may function in an active or passive mode relative to the other two. The workings of this process cause people's present reality of experience to be perceived as something that is happening to them and/or as something they are doing.

In viewing each of these three variables in active and passive modes relative to the other two, various possibilities of their reciprocal interactions may be seen. For example, the three variables may be respectively represented by (1) a person driving a car, (2) the person's perception of driving the car, and (3) the person's attitude while driving the car. In this case, the variable of occurring action (number one) is a combination of events happening independently *and* within the sphere of the individual's conscious will and action, as is generally the case when one functions in the active self-creation mode.

The external environment in which action occurs significantly impacts the three interrelated variables of action, its perception, and the individual's attitude in the present moment. The external environment constitutes that aspect of the situation which is not created by the individual, but with which he or she must interact in performing and/or perceiving the ongoing action.



	Active	Passive
Action	affects → perception affects → attitude	is affected by ← perception is affected by ← attitude
Perception	affects → action affects → attitude	is affected by ← action is affected by ← attitude
Attitude	affects → action affects → perception	is affected by ← action is affected by ← perception

DIAGRAM 5: Reciprocal Interactions among Three Variables Creating Conscious Experience

The environmental aspect of the occurring action in the car example consists of the car itself and the traffic and driving conditions. How the person drives the car, perceives this experience, and focuses her or his attitude will all be significantly affected by the car, the nature of traffic in the immediate vicinity, and by road conditions, weather and time of day. Another important aspect in this example is the *situational factor* consisting of *why* the person is driving the car (for pleasure, work, etc.) and whether or not he or she is under stress. Clearly, there are many possibilities for the car, traffic, driving conditions, and the situational factor, and there are likewise many possibilities for the individual's conscious experience and the interactions of action, perception, and attitude in this example.

What is happening (the occurring action) may act on the individual by affecting the process of perception *and* the person's inner attitude as he or she responds psychologically to what is perceived. A carefree pleasure-drive on a beautiful day in light traffic, for example, tends to be perceived quite differently than being caught in heavy traffic in the midst of a storm at rush hour when one is behind schedule and *in a hurry*. Likewise, seeing a serious accident or becoming nearly involved in one tends to invoke different inner attitudes than one experiences when enjoying high-velocity travel on the open highway.

When the occurring action of *what* is happening is passive, it may be altered by *how* the person perceives it and by the person acting directly upon it, inspired by her or his inner attitude toward it. The basic action of driving a car may be perceived and experienced in a variety of ways, including enjoyment, relaxation, exhilaration, fear, aggression, anger, concentration, absent-mindedness, courtesy, patience, recklessness, rudeness, competition, compassion, carefulness, etc. Each of these attitudes causes the experience of driving to be perceived differently, and all will influence *how* a person drives, thus impacting the environmental aspect of her or his driving situation.

How an individual perceives acts directly upon that person's consciousness of the ongoing action by causing it to be experienced in some particular way. This may be done by perceiving things as they are, by filtering out part of what is there to be experienced, by projecting and superimposing contents that are not present of themselves, and/or by placing biased emphasis on some aspect(s) of *what* is happening at the expense of others.

If a person drives a car in a calm, relaxed state of mind, obeying traffic and safety laws and paying attention to what is going on, he or she is likely to perceive the ongoing action of driving accurately, as both participant and observer. This, however, will not be the case if the individual ignores the needs and rights of other drivers, perceives them as hostile competitors for road space, or if he or she notices the reckless driving of others but fails to acknowledge one's own poor manners on the highway.

How one perceives present experience may act upon a person's inner focus of attitude by eliciting an automatic, unconscious response from the psyche, causing a change in attitude. If the experience of driving a car is perceived as relaxing, a person who was under stress may become calm inside and feel relieved of what was bothering her or him. If the driving situation is perceived as threatening and abrasive, a person who was feeling peaceful may become angry and aggressive or frightened and irritated. At times, pent-up feelings similar to those invoked by the driving experience may burst into consciousness from the unconscious, causing a strong change of attitude and reactions to the immediate situation that are out of proportion to what is actually going on there.

In the passive mode, a person's perception of ongoing action may be influenced directly and/or indirectly from within and from without the psyche. As one's inner attitude focuses consciousness, it influences perception. When unconscious contents are projected onto external reality, they alter perception. Furthermore, it is the psyche that interprets experience, and this strongly influences perception. In all of this, the higher and lower selves come into play, seeking to influence one's attitudes, perceptions, and actions.

If the inner attitude of a person driving a car is peaceful and compassionate toward self and others, the driving experience will be perceived from a less egocentric perspective than when one is concerned with one's own driving interests without giving due consideration to the feelings and rights of other drivers. A peaceful and compassionate person is able to think clearly, and is less liable to become impatient or disturbed when other drivers are *in the way* or exhibit poor road manners. On the other hand, if a person is unconsciously angry, under stress, or disturbed by something that happened in the immediate or distant past, these negative feelings may take expression when he or she is driving by being projected into the driving situation, thus causing it and/or other drivers to be perceived as the source of irritations which actually come from within the person. The psyche is likely to interpret the driving experience in such a way that the person will feel *right* or justified in her or his response to what is perceived. Such self-deception is, of course, the work of the lower-self or inner adversary in human nature.

Conscious perception is often colored and influenced by an individual's conscious and/or unconscious prejudices. For example, *if* there are things in oneself or the outside world that a person is unwilling to acknowledge or experience, then the filter of perception (composed of assumptions, blind spots, preconceptions, etc.) may endeavor to censor them out of consciousness. This is done either by outright repression, or else by ignoring, disguising and distorting whatever the filter is unable to totally deny or repress. On the other hand, if there are things a person *insists* upon perceiving in oneself and/or the outer world (irrespective of whether they are actually there or not), then the filter of perception is liable to function falsely again, to confirm the person's prejudices as it does in cases of denial and repression. This is a very subtle and tricky process whereby people may become unwitting hypocrites.

If a person driving a car is unwilling to acknowledge the possibility of poor driving on her or his part, then the lower-self in that individual will strive to divert attention toward the poor driving of *other* motorists while justifying any questionable actions taken by this person as being necessary for protecting one's interests, maintaining self-respect, or possibly *teaching other drivers a lesson*. The lower-self element of the human psyche can go to great lengths in trying to preserve the apparent validity of one's artificial self-image, compromising honesty, integrity and other higher-self values in the process. When other drivers are rightly or wrongly believed to be at fault, a driver under the influence of her or his lower-self may find it easy to feel justified in projecting negative feelings toward them in the forms of physical outbursts and/or psychic attacks, which may be conscious or unconscious.

The psychic attacks of hostility and ill-will commonly experienced in stressful driving situations are as real as one's fear of being in an accident. Like traffic accidents, psychic attacks experienced on the highway are more often than not unconsciously projected *and* premeditated, especially when there is a surplus of unconscious hostility seeking release through the avenue of lower-self manifestations. Individuals driving in traffic respond consciously and unconsciously to each other's psychic emanations, though few fully realize this in their physical-brain consciousness. To experience psychic interaction with others on the highway firsthand, one needs to simply drive around in various types of traffic in any busy city and take notice of the variety of feelings and thoughts that appear in one's consciousness.

It is entirely possible that many traffic accidents are provoked by unconscious hostility and mutual antagonism on the psychic level of communication between individual drivers. It is widely known that people do perceive and respond to hostility they *feel in the air*, while driving and in other daily-life situations. When there is a sufficient amount of hostility present, the perception of psychic attack from another driver could lead to the unconscious precipitation of a traffic accident, by way of retaliation. This, of course, would be an example of extreme over-reaction to an irritation, and of unconscious disregard for one's conscious intentions to preserve health and obey the laws of society.

The psychic emanations a person encounters in any situation, via the people present and/or the place itself, exert a significant effect on her or his consciousness. In fact, the psychic atmosphere of close environments is a generally neglected area of social life where people of goodwill can make positive contributions by silently projecting *good vibrations* and positive psychic emanations to all around them in daily life.

A person's inner *focus* of attitude may directly affect externally occurring action by inspiring her or him to take action upon the situation being experienced. In the case of a rude fellow-driver, for example, one could respond by being courteous and demonstrating a constructive alternative to aggressive and hostile behavior. On the psychic level, one could consciously contain and transmute any anger aroused by the other driver's rude action, and project a positive feeling of goodwill toward the other person. This would give one cause to feel better inside and would also constitute a small victory for one's higher-self. The conscious and/or unconscious emanation of hostile feelings and negative thoughts energizes the lower-self centres in oneself and others, while psychic emanations of goodwill and positive, friendly thoughts serve to activate higher-self attitudes and actions. One must, however, exercise discretion in determining what constitutes an appropriate response in any given situation.

In the passive mode, a person's inner *focus* of attitude may be acted upon and altered as perception communicates to the psyche. Being shown courtesy by another driver, for example, is liable to affect one's inner attitude toward manifesting compassion and consideration toward other drivers. Also, actions that occur and are perceived outside a person's sphere of conscious influence may affect one's attitude by eliciting psychological responses from the unconscious. For example, something perceived subliminally on an advertising sign or off the road may activate a fantasy or train of thought in a driver's unconscious, altering her or his attitude and subsequently leading to some outer action, such as stopping at a particular restaurant or going to see some beautiful sights.

Driving a car, like most daily-life situations, can be utilized as an opportunity for working on oneself. The possibilities for self-observation, self-inquiry, and conscious decision-making that arise under the circumstances of driving a car can transform this routine activity into a potential learning and growth situation wherein the attitudes, impulses, and desires of one's higher and lower selves are invoked and brought into play.

Each individual psyche interacts with what is happening in the objective, outside world shared by all. One obviously does not, by oneself, create what is occurring out there, of itself, in the macrocosm, nor does any other individual self-creating psyche. What one does create, however, is one's personal response to and subjective experience of *what* is happening. This is done in the living interface between what is happening in the objective, external world and what is going on subjectively within oneself. Each individual psyche recreates what is occurring outside itself within the focus of its own consciousness, and each responds to this via its own experience and impression of *what* is happening.

The ongoing meaning of each person's life is created by one's inner attitude and sense of involvement in all one does. Each person chooses *and* creates the purpose and goals to discover and pursue in life. The preciousness placed into living according to what one feels to be worthwhile, is the preciousness one receives back in subjective experience as the value of meaning in life.

As we believe
so do we conceive
the reality of experience
we consciously perceive.

Attitude focuses awareness,
opening and closing
the eye of consciousness
and its perceiving lens
of attention and receptivity.

What we see depends
on *how* we do our looking.
Creating one's personal reality
is a subtle, mysterious process
of conscious and unconscious choices
relative to inner attitudes

and *what* is happening
within the psyche.

Grounded in eternity,
the psyche projects
self-creations of reality
from its true centre
and inner seed of light.

Cross-polarities of creation/destruction
and consciousness/unconsciousness
circumscribe the circle
of relative possibilities.

Humanity stands in uncertainty
between light and darkness,
balanced precisely, precariously
in the present moment,
upon the turning pivotal point
of ongoing existential decisions:

Our fates
and the phantom of destiny
lie in our own hands.

PART THREE:
UNCONSCIOUS POLARITY

1

Introduction

The personal consciousness through which people experience themselves and their worlds is the living expression of the individual psyche's self-creation process. This process is the product of an unconscious polarity which is projected into existence by the inner seed of light in the oneness of non-created Reality. The unconscious polarity of creation and the psyche evolves through three general phases of progressive unfoldment. These phases are, in brief: (1) the primary duality of light/dark, (2) the subsequent cross-polarities of creation/destruction and consciousness/unconsciousness, and (3) the manifestation of four basic self-creation modes in the microcosmic psyche.

The psyche's four basic modes of self-creation are extroversion/introversion, yes/no attitudes, good/evil conflicts, and harmonious self-creation. Each of these modes is a continuum composed of the light/dark principle and its cross-polarities of creation/destruction and consciousness/unconsciousness. These modes are fundamental to self-creation, and an awareness of their functioning also causes the decision-making process to become increasingly conscious, giving people more control over what they experience and become.

The psyche's higher/lower-self conflict, evolving into expression on the level of the human pedestal, emerges out of good/evil conflicts and is resolved through the mode of harmonious self-creation. All four self-creation modes are interrelated and can serve as vehicles for the expression of higher- and/or lower-self energies and motives. Knowledge of these modes and the study of their workings can be of tremendous practical value for understanding oneself by gaining awareness of one's ongoing choices, and growing increasingly free to determine the destiny of one's becoming and experience. The Creation of Reality vision, with its concepts of the psyche's higher/lower-self conflict and four basic modes, is a working model for conscious self-creation.

The psyche's four basic modes of self-creation appear as consciousness moves up the scale of evolution to the pedestal of humanity. As each separate mode evolves, it generates the cross-polarities of creation/destruction and consciousness/unconsciousness within itself, thus replicating the original patterns of microcosmic self-creation and macrocosmic creation. The part mirrors the whole as the whole prefigures the part. The whole is the light-seed, psyche's source, which projects itself into the fundamental polarity of light/dark and then expands these into the cross-polarities of vertical creation/destruction and horizontal consciousness/unconsciousness. These polarities give form to the basic elliptical model of individual self-creation.

Creation and consciousness are manifestations of the light principle while destruction and unconsciousness are expressions of the dark principle. Likewise, light, dark, and their offspring are manifestations of creation's inner light-seed and the psyche's unconscious polarity. The complexity of conscious and unconscious self-creation arises from the many variables interrelating within human experience. Generally, these variables of experience are perceived and interpreted as pairs of opposites, each manifesting its own relative continuum.

Freedom/constraint, peace/unrest, reason/intuition, excitement/boredom, logic/passion, health/disease, wisdom/folly, love/fear,* praise/blame, thought/emotion, stability/change: these are some well-known examples of opposites that arise in experience as expressions of the human psyche's unconscious polarity.

The variables of experience are easily misidentified and confused with each other in the relative complexity of human psychology. They may be simplified and more clearly understood by subsuming them under the headings of the four basic self-creation modes.

The four basic modes of ongoing self-creation are: (1) the psychological extroversion and/or introversion of consciousness, (2) a person's general attitude that says "yes" or "no" to life and what is perceived as happening, (3) the specific conflicts and choices between *good* and *evil* within the individual, and (4) the harmonious functioning of the psyche's creative and destructive poles in the service of inner growth and conscious evolution.

The sequence, *one, two, four, infinity*, outlines the individual psyche's self-creation process. *One* is the origin of creation and the psyche (the inner seed of light, unity and non-created Reality). *Two* is the primary polarity of light/dark in Nature and the psyche. *Four* represents the cross-polarities of vertical creation/destruction and horizontal consciousness/unconsciousness, the four modes of self-creation, and their respective continua.† *Infinity* is the countless possibilities of reality and experience that arise in the universal macrocosm *and* the individual psyche. The circle of creation's evolving infinity is squared by the four basic modes of self-creation which are generated by the individual psyche's cross-polarities of creation/destruction and consciousness/unconsciousness.

**Fear* is listed as the primary opposite of *love* rather than *hatred* because hate is generally a secondary emotion created in response to, and as a psychological defense against, *fear*, a primary emotion.

†Historically, *four* has been known as the number symbolic of completion and perfection, as in squaring the circle of the microcosm.

The progressive development of the psyche's self-creation process (culminating in the four basic modes of self-creation), is represented in Diagram 6. Each stage in the four-count (1, 2, 4, infinity) generation of the psyche's self-creation modes contains within itself the following stages (as latent potential), and the preceding stages (as integrated actuality). Creation/destruction and consciousness/unconsciousness are generated within each of the four basic self-creation modes *as* they unfold individually within the psyche. *How* these polarities are manifested is relative to the evolution, health, and inner growth of each unique psyche. As the cross-polarities permeate the modes, so does the primary polarity of light/dark permeate the psyche's self-creation process, while the inner light-seed permeates light/dark and all subsequent stages. This principle is fundamental to the inner unity and ultimate integration of each psyche, irrespective of its present state of development.

The psyche's four self-creation modes divide into modes of *choice* and modes of *process*. See Diagram 6. Yes/no attitudes and good/evil conflicts are the modes of choice. Extroversion/introversion and harmonious self-creation are the process modes. *Choice* and *process* interact through patterns of attitude, belief, and action, creating the polar existential continuum experienced actively and passively as what people do and as what happens to them. The active and passive poles of human experience interact in a complexity of relations to manifest the phenomena of ongoing self-creation. See Diagram 7 (p. 90).

The inner seed of light, its projected poles of light/dark, and the self-creation process they manifest, are the unseen causes of all perceptible effects we experience as life and our awareness of existence. The inner workings of the human psyche are a profound mystery, as are the creation of the universe and its Laws. Until the central cause (light-seed) and inner workings (stages and modes) of universal creation and our individual psyches are known directly (through intuitive revelations, self-knowledge, and the realization of Enlightenment), they may yet be discovered through systematic observation

From unity to infinity to perfection, each stage contains the preceding *and* following stages within itself, as does the inner seed of light.

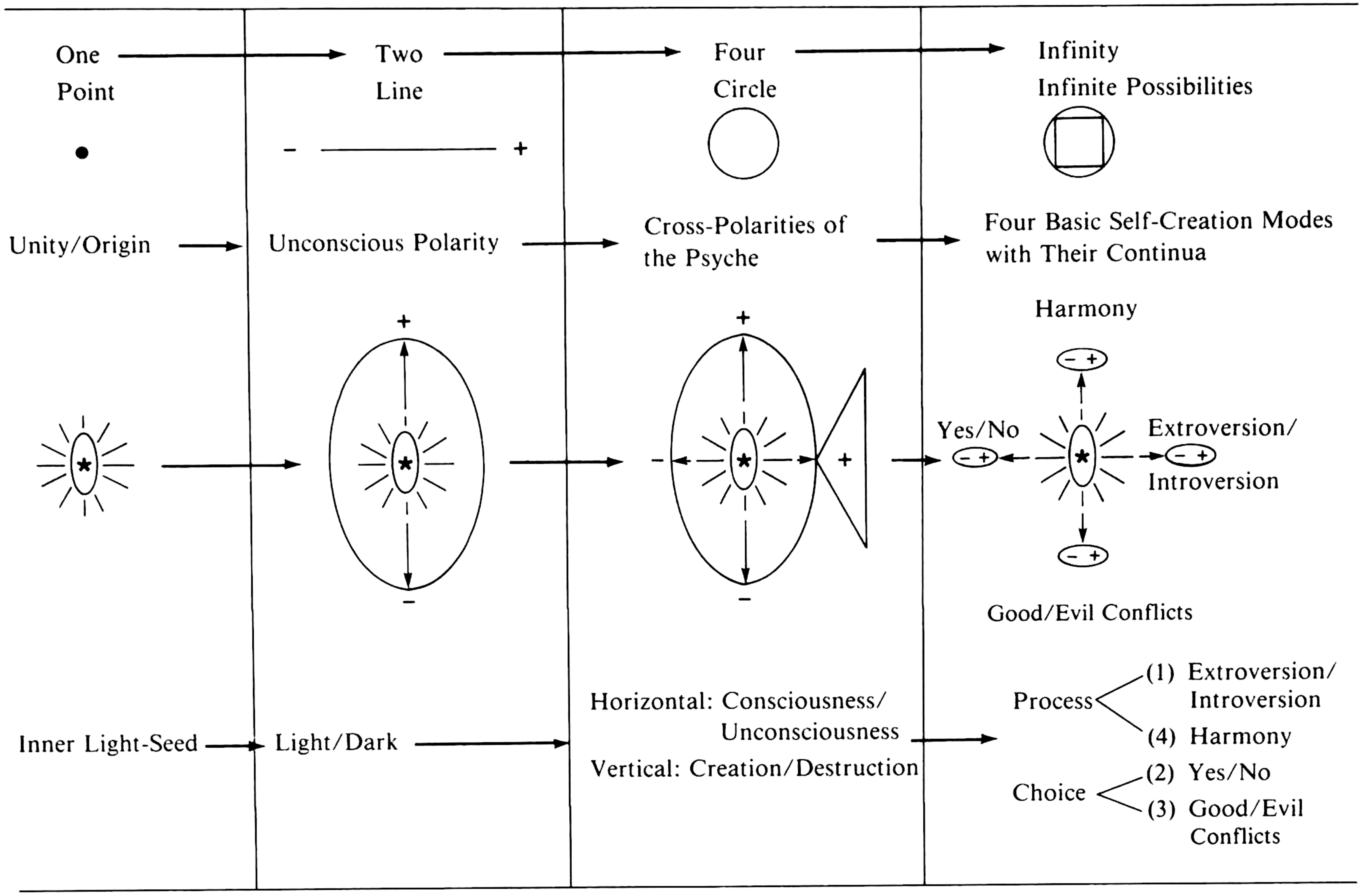

One
Point
Two
Line
-
+
Four
Circle
Infinity
Infinite Possibilities
Unity/Origin
Unconscious Polarity
Cross-Polarities of the Psyche
Four Basic Self-Creation Modes with Their Continua
Harmony
+
-
Yes/No
Extroversion/
Introversion
Good/Evil Conflicts
Inner Light-Seed
Light/Dark
Horizontal: Consciousness/ Unconsciousness
Vertical: Creation/Destruction
Process
(1) Extroversion/ Introversion
(4) Harmony
Choice
(2) Yes/No
(3) Good/Evil Conflicts

DIAGRAM 6: Generation of Creation from Unity
(Four Basic Self-Creation Modes)

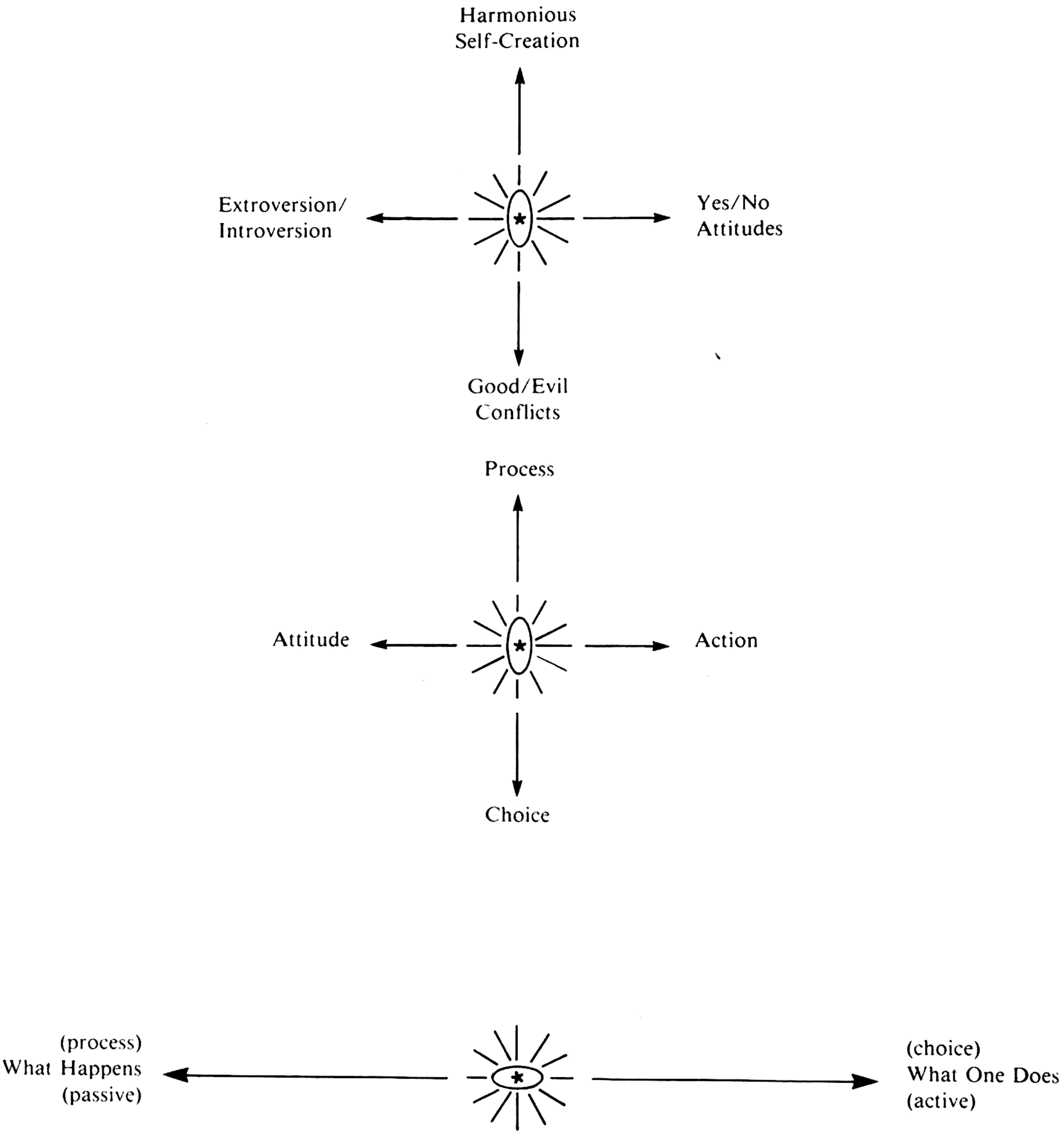

Harmonious Self-Creation
Extroversion/ Introversion
Yes/No Attitudes
Good/Evil Conflicts
Process
Attitude
Action
Choice
(process) What Happens (passive)
(choice) What One Does (active)

DIAGRAM 7: Basic Polar Continua and Modes of Self-Creation and study of the perceptible effects they produce in our consciousness. The Creation of Reality model is offered as a guide for such observation and study. Receiving relevant input from others, and the personal practices of conscious decision-making, self-reflection, and meditation, are the practical tools for this discovery which, of course, ultimately unfolds from within oneself.

2

Extroversion/Introversion

The relation between the inner and outer worlds of created reality is expressed by the extroversion/introversion mode of self-creation. It is evident from immediate experience that *something* is happening. *Something* is going on within and around us. *How* one interprets this *something*, the data of experience, is relative to a person's assumptions regarding the nature of reality, and to the directional focus of one's consciousness.

In the personal world within the psyche and in the impersonal world of the outer universe, we are confronted with a panorama of phenomena. These inner and outer realms of conscious experience constitute a distinct polarity and continuum of created reality. Each individual's emphasis upon these realms of experience and in the directional focusing of consciousness expresses the extroversion/introversion mode of self-creation.*

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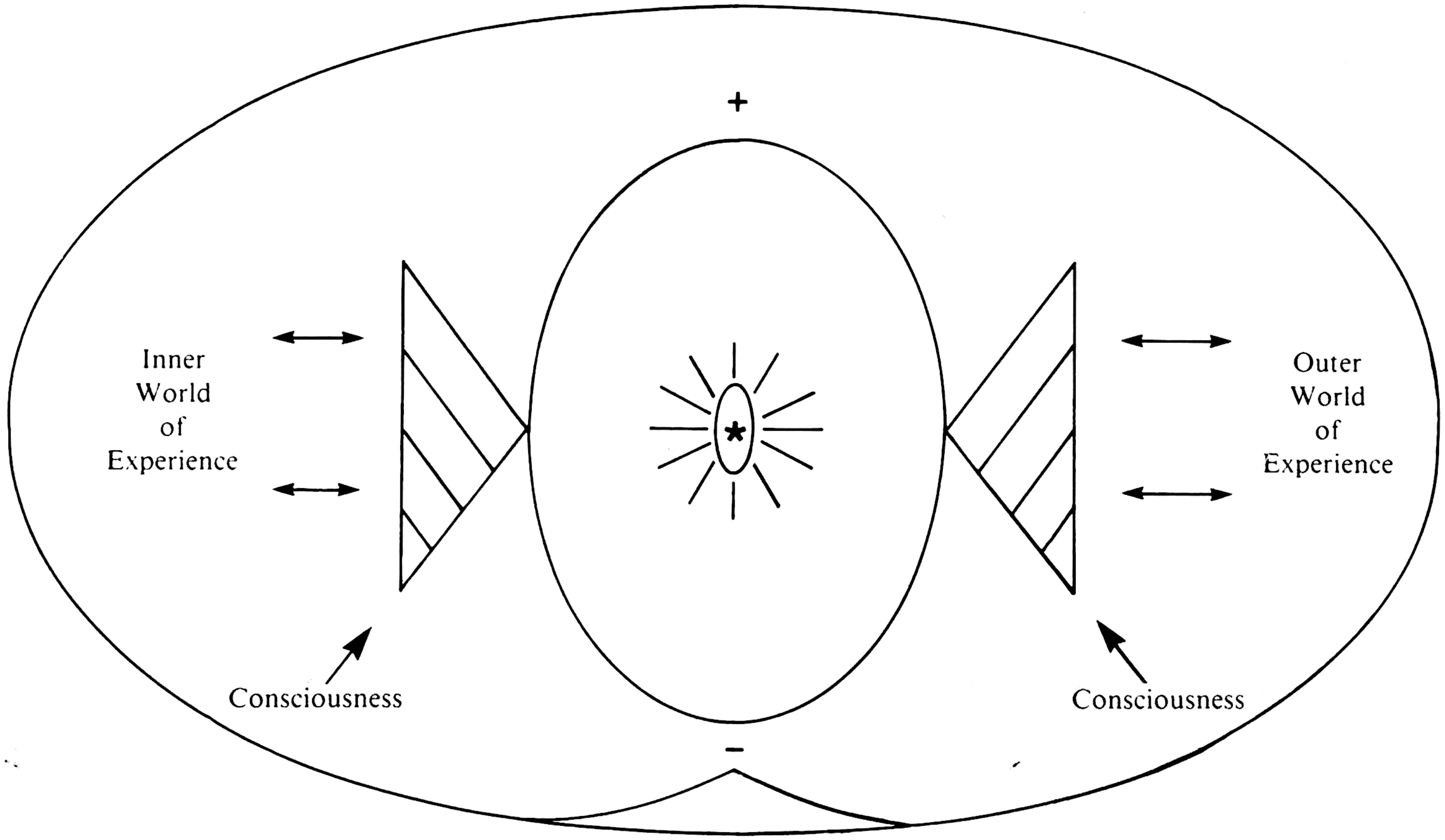
*A detailed and original discussion of extroversion, introversion, and the four psychological functions (feeling, thought, sensation, and intuition), may be found in: Jung, C. G. *Psychological Types: Collected Works*, vol. 6 (Princeton, N.J.: Bollingen Series XX, Princeton Univ. Press, 1977; first published in German, 1921).

In assuming *all* created and non-created Reality to be fundamentally and ultimately a unity, the Creation of Reality model conceives of the inner and outer realms of experience as possessing *relative* separation within the greater unity of the polar continuum that defines them. The interconnections, relationships, and reciprocal interactions between the inner and outer realms of conscious experience (as manifested in the contents of our personal psyches and the impersonal universe) are perceived in various ways through each person's creation of reality.

The outer world of the impersonal universe is shared by all, but the inner world of subjective experience is personal and unique to each individual. The individual psyche perceives various manifestations of polarity in its world of created reality *because* the psyche is inherently polar itself. An example of the psyche experiencing this polarity is seen in the fact that the extent to which one individual can feel anger toward another is also the extent to which he or she is capable of feeling affection toward that same person.

Experience is a reflecting mirror, and all we encounter in life must also exist within ourselves, in order for us to conceive of and perceive it. Though something experienced may be perceived as existing obviously outside ourselves, it is also within us because it is *re-created* and *contained* within our consciousness, which is the waking sphere and perceiving light of the psyche. Otherwise, we could not knowingly encounter or experience external phenomena in any way, and our consciousness would be entirely introverted. As everything illumined by the light of a heavenly body exists within the sphere of its reality, so do consciousness and all it perceives exist within the psyche's sphere. See Diagram 8 (p. 94).

In the personal and impersonal relations between the inner and outer realities of experience, worlds intersect and individual psyches blend partially together in the interfaces of their meetings. Psychic space is shared through conscious *and* unconscious communications as minds influence minds and the contents manifested in one person's psyche are invoked and similarly manifested in another's.


+
Inner
World
of
Experience
Outer
World
of
Experience
Consciousness
Consciousness
–

All contents of consciousness and the unconscious are contained within the psyche.

DIAGRAM 8: Sphere of the Psyche's Reality

Health, disease, and emanations of the higher and lower selves are communicable through the psychological energy exchanges of human relationships. This is fundamental to human learning and the inevitability of individuals influencing each other.

All possibilities of reality and experience exist within the individual psyche, either as latent potentiality (in its unconscious depths), or as manifest actuality (in its conscious awareness). All possibilities of extroversion/introversion, of yes/no attitudes, of good/evil conflicts, and of harmony/disharmony exist within each individual psyche. The energy and influence of everyone we contact, and to whom we open ourselves, activates in us the same qualities that emanate from them. Thus, the interface where individual worlds overlap in human relations is of prime importance to the development of each person's ongoing self-creation process. We take on the color of the company we keep.

Each person, place, and thing encountered in the outer world corresponds to something or someone within the psyche, and vice versa. This principle is a *click point* for understanding the subtle psychology of individual psyches and human relationships. The contents of the outer world are consciously and/or unconsciously identified with known and unknown contents of the inner world, and vice versa. This is especially the case when there are unresolved conflicts, experiences, relationships, and situations from a person's past that need to be consciously integrated and worked through to completion in the psyche.

The persistence of unconscious conflicts, repressed experiences, and unresolved relationships or situations generally leads to their projection, introjection, and the unconscious re-creation and compulsive acting out of whatever the psyche needs to resolve or bring to completion within itself. For example, a person who was subject to physical abuse as a child will tend to unconsciously seek abuse from and/or be abusive toward her or his partner(s) and their children later in life, in an unconscious attempt to re-create the unresolved relationship, situation and/or trauma that he or she needs to complete and integrate in order to progress along the path of personal growth and unfoldment.

Unfortunately, acting out repressed conflicts, relationships and/or situations does not suffice to resolve or integrate them, regardless of how many times their patterns are repeated. Such compulsive acting out is merely the symptom of a deeper problem that remains buried within the psyche, and which must be consciously recognized for what it is before healing can take place. What is acted out and perceived in extroverted consciousness must be traced back to its origin within the psyche and realized as a self-created projection of the repressed introverted consciousness.

Whatever comes out of people is the natural expression of what is within them. The past lives in the present where the tendency to unconsciously re-create and act out previous, unresolved situations is a natural expression of the psyche's need to work through and integrate its living contents. Until such working through to completion and integration is accomplished, the self-creating psyche remains stuck or *hung-up* in the unresolved dynamics of past experiences and relationships. Such fixations result in the unconscious superimposition of the past upon the present, preventing people from living simply and objectively in the *here and now.*

As repressed feelings and perceptions from the past are unconsciously brought to bear on the present, individuals unknowingly respond in the present to what happened in the past *as if it were happening in the present*, which in fact it is, in the unconscious. Physical time, as we know it, does not exist in the unconscious. This means that what a person felt (and still feels) regarding some past relationship or situation is unconsciously carried over into a present relationship or situation and given expression there (in relation to a new person and different set of circumstances). This situation is further aggravated by the fact that the fixated complexes influencing the present are unconscious and unsuspected by the individual. Such circumstances provide the lower-self or inner adversary of the psyche with potent leverage for degrading and sabotaging the quality of human life.

Unconscious fixations to past experiences, relationships, and situations form the basis of compulsive behavior, neurotic complexes, and invisible growth blocks in human psychology, as is well known from the discoveries and research of such twentieth-century pioneers in depth psychology as Sigmund Freud and Carl Gustav Jung.* Their work, and that of their successors, demonstrates that the correspondences between the inner and outer realms of human experience are based upon and mediated by individual expressions of psychological symbolism. *Symbolic analogy* is the universal language of the intuitive psyche and its self-creation process.

The mysteries and connections between the inner and outer worlds of created reality are communicated through the universal language of symbolic analogy, which links parallel patterns of creative expression in the outer world and the inner psyche together by means of associations, imagery, identification, and mystical correspondences. Symbolic connections between elements of the inner and outer worlds can be based on common colors, shapes, sounds, movements, functions, relationships, space/time coincidences, or *anything* shared in common which allows the psyche to identify them together. The identity of opposites, which serve to create and define each other, is an expression of symbolic analogy which points to the polar unity of all continua in created reality.

Symbolic analogy is a pre- and trans-rational logic which serves as the basis of meaning in dreams, myths, fairy tales, revelations, fantasies, visions, prophecies, and hallucinations. It is utterly fundamental, frequently non-verbal, and consistently present in the productions of art and poetry. Symbolic analogy is the *magical ingredient* which gives art its power to speak directly to the intuitive psyche and thus transport the mind and emotions to new levels of consciousness, uniting the psyche's extroverted and introverted realms of experience.

*A fine book integrating these ideas with case-history examples and a breakthrough cartography of the unconscious is *Realms of the Human Unconscious*, by Stanislav Grof (New York: E.P. Dutton, 1976). Also see Grof's *Beyond the Brain: Birth, Death, and Transcendence in Psychotherapy* (New York: SUNY Press, 1985).

By symbolic analogy, people, places and things from a person's past may be identified with the same in the present, evoking a variety of thoughts, feelings, and actions which span the distance of their separations in time. Though the language and principles of symbolic analogy are timeless and universal, the individual manifestations of creative expression that convey symbolic analogy are transitory and unique to specific times, places, and individuals. The extroverted and introverted focusing of consciousness within and without the psyche is mediated by the principle of symbolic analogy as individuals consciously and unconsciously create their realities and respond to the dynamic relations between what is going on within them and around them.

As C. G. Jung explained in his book *Psychological Types*, human individuals may be generally classified as predominantly extroverts or introverts. In the Creation of Reality model, extroversion and introversion are viewed as *process* modes of self-creation that focus and orient one's centre of consciousness toward the outer world and/or the world within. Each of these perspectives possesses strengths and weaknesses, creating its own insights and blind spots for one's personal awareness of created reality.

The extroverted consciousness knows the outer world and functions freely in it, but feels lost in the psyche's subjective inner world, which seems to it strange, mysterious, and perhaps best forgotten. The extrovert feels at home and finds a sense of belonging by projecting oneself into the outer world of created reality. This relatedness to externals is typically introjected by the extrovert, so that he or she creates a sense of personal identity and self-worth on the basis of one's position and accomplishments in the outer world, particularly as these are perceived and mirrored back by others. Hence, extroverts tend to depend upon outside influences for a sense of security, identity, and belongingness in the world, where external objects are invested with tremendous importance.

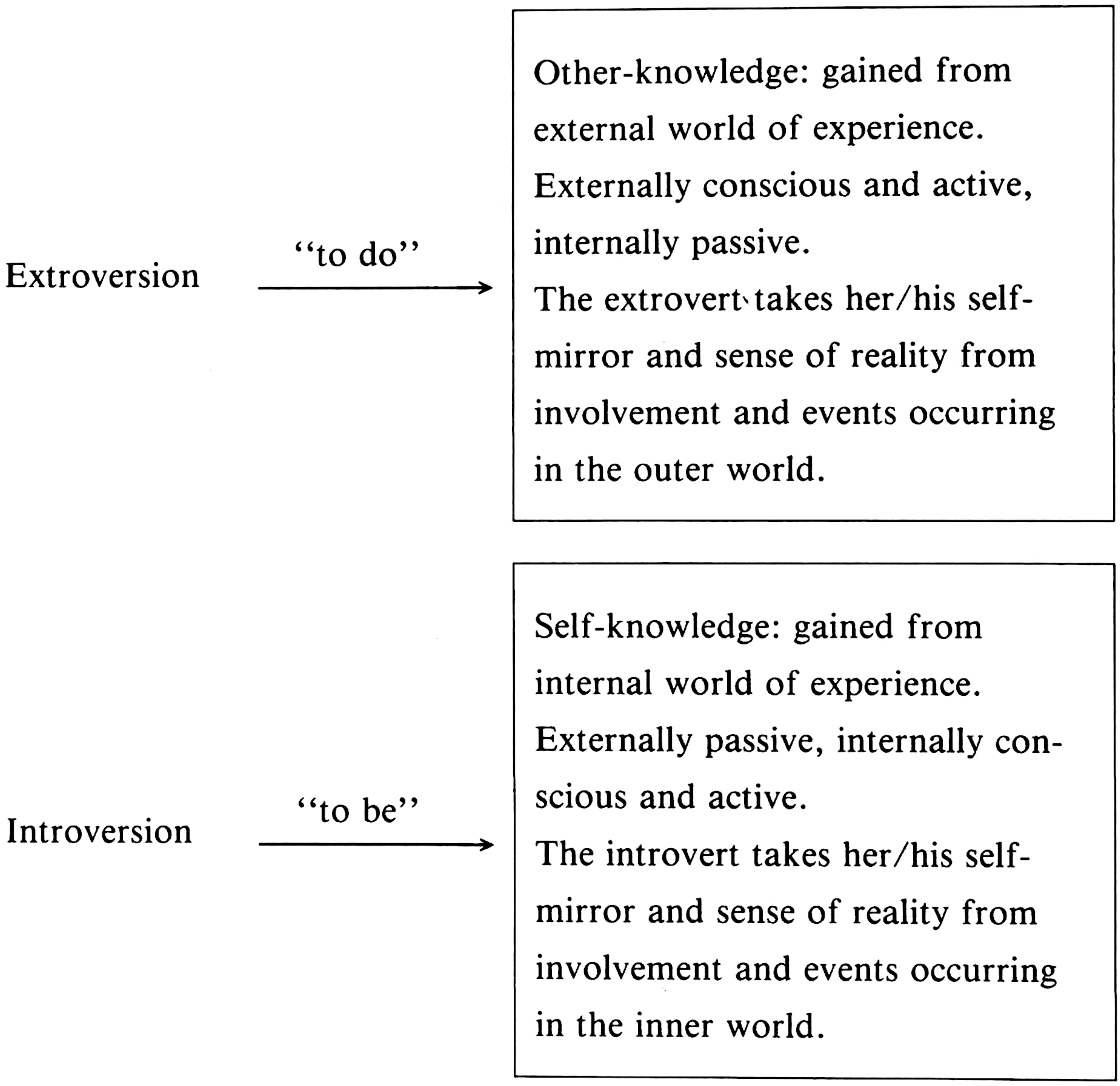
The introverted consciousness is at home in the dreams, musings, and subjective solitude of the psyche. It tends toward introspection and viewing the outer world from the removed perspective of its inner reality, which is the centre of an introvert's sense of identity and self-worth. Rather than seeking one's sense of reality and self through interactions with the outside world, as does the extrovert, the introvert often feels a stranger in the world and finds sanctuary from its tumult in the security of familiar surroundings.

The healthy introverted attitude acknowledges the external world and strives to make the best of it, while the habitual extrovert lives utterly for the relationship to the outer world, seeking reality through it and in it. Pathological introversion tends toward denial of external reality by refusing to meet it on its own terms, or to acknowledge it in its own right. Pathological extroversion, on the other hand, attempts to negate the world within as being little or *nothing more* than subjective illusion.

The introvert relates to the world in terms of *how* it affects her or him, and is often content to discover life and the subjective psyche by observing and experiencing them in a passive, receptive mode. Introverts observe and discover life within and without the psyche as the reality of what is happening within and around oneself. The extrovert relates to the world in terms of *how* he or she affects it, and rarely feels confident, at ease, or secure when simply experiencing life passively as something happening to her or him. Since the extrovert tends to identify with the changing world, he or she feels most comfortable and satisfied when involved and participating in it as an active subject.

In their pathological extremes, introverts are passive and relatively unconscious in relation to the external world, while being actively involved and conscious exclusively in relation to their inner worlds of self-created reality. The pathological extrovert, on the other hand, is externally conscious and active while internally passive and relatively unconscious. Some differences between extroversion and introversion are contrasted in Diagram 9 (p. 100).

In human relationships, the extroverted attitude focuses primarily on how one affects and is regarded by the other person, and secondarily on how one regards and is affected by the other person as a separate individual in her- or himself. In an introverted approach



Extroversion

"to do"

Other-knowledge: gained from external world of experience. Externally conscious and active, internally passive.
The extrovert takes her/his self-mirror and sense of reality from involvement and events occurring in the outer world.

Introversion

"to be"

Self-knowledge: gained from internal world of experience. Externally passive, internally conscious and active.
The introvert takes her/his self-mirror and sense of reality from involvement and events occurring in the inner world.

Diagram 9: Extroversion and Introversion Contrasted to human relations, these respective emphases will be reversed; that is, primary importance will be placed upon how one regards and is affected by the other person as a separate entity in her- or himself, and secondary importance will be given to how one affects and is regarded by the other person. Obviously, all of these dynamics are involved and are interrelated in any relationship between two or more people. The significant difference lies in *how* relationships are interpreted and perceived by extroverted and introverted individuals.

The extrovert's strength comes from the creative ability to actively give of and express oneself in the world; the extrovert's weakness comes from an unconscious refusal and inability to receive guidance, insight, and inspiration from within the psyche. The extrovert lives mostly on life's surface and has too little communication with the inner world of the subjective psyche. It is not uncommon for extroverts to use external involvements and activities inadvertently as a means of hiding or escaping from consciously facing the inner feelings and reality of oneself.

The introvert has a rich inner life but often does poorly in relating to the external world. The consciousness and self-creation process of both extrovert and introvert are one-sided because each lacks the awareness, wisdom, and practical skills of the other's existential perspective. The way of the extrovert is *to do* in the world. The way of the introvert is *to be* in the world. Yet both must *do* and *be*. Extroversion and introversion are thus the opposite ends of a basic polar continuum and mode of self-creation. One needs the conscious integration of both perspectives to become a whole person in human life.

The self-creation and consciousness of both extroversion and introversion can be healthy and/or pathological. Each can manifest creation and destruction in relation to itself, others, and the world at large. Ideally, the perspectives of extrovert and introvert become harmoniously balanced and combined in a person's self-creation process and consciousness. This gives rise to a whole, integrated view of oneself, the world, and reality in general. As these balanced perspectives become increasingly profound, clear, and intense in a person's consciousness, the individual's awareness, inner strength, and understanding of creation and Reality grow increasingly unified, effective, and complete.

The extroverted and introverted attitudes of consciousness and modes of self-creation give rise to diametrically opposed world views, to differing conceptions and visions of Deity, reality and life's purpose. Each is valid in its own right, creating its own approaches to and interpretations of meaning and value in human life. Genuine inner growth involves the unfoldment of a growing synthesis between the extroverted and introverted viewpoints in a person's immediate awareness and daily-life experience. Such a synthesis results in a balanced, enlightened perspective that ultimately allows one to see things from differing points of view, and to comprehend the angles of validity in each viewpoint.

The enlightenment of consciousness is the ultimate aim of conscious self-creation. Each person can live each moment in an accurate awareness of her or his present circumstances, perceiving the relativity of viewpoints when appropriate, and working from there to discover outer reality and unfold the true centre of self within the psyche. Conscious self-creation integrates the duality of serious work and carefree play into a harmonious synthesis of joyous, purposeful living. Light-hearted humor and self-fulfilling love are required to balance and support the sober rationality of higher aspirations and dedication to the goal or ideal one means to realize.

> The inner world and the outer world are one world. As the sun contains all it holds in the reach of its light, so does the human psyche contain all it holds in the light of its consciousness *and* in the shadows of its unknown unconscious.
>
> There is a direct symbolic relation between inner imagery and outer circumstances in the psychology and life drama of each individual.
>
> The key to this relation, and to the message of creation, is revealed by the archetypal code of symbolic

analogy, which expresses the timeless mysteries and subtle relations between the inner and outer worlds of created reality.

The patterns of symbolic analogy point repeatedly from oneness to division to union within and without the psyche in polarity and unity through the course of evolution.

Evoking inner wisdom means listening with the heart to the voice of the light-seed in the still, open centre of one's immediate consciousness. The inner journey to oneself requires conscious introspection in harmonious concert with conscious involvement into the circumstance and drama of one's outer life.

Extroversion and introversion are two directional tendencies of personal awareness pointing within and without oneself. They blend together, balancing each other in some relative proportion in each person's life. The creative fruit of their ongoing union is the philosophical perspective and existential experience of each psyche in the creation of Reality.

Extroversion is necessary for functioning in the world. Introversion is required for finding meaning in oneself. At some point in time, complete introversion is necessary for transcending creation and realizing Enlightenment in the love and truth of non-created Reality.

3

Yes/No Attitudes

Creation is a projection of polarity contained within unity. In keeping with this unity, creation is founded upon and governed by One Law, which may be named, interpreted, and described in many ways. This One Law is the root of true philosophy, psychology, and religion, of knowing oneself, one's origin, and living in ideal harmony with *and* through the Truth of Universal Love.

The foundation of the One Law
is Universal Love,
the strength of oneness embracing polarity
and the infinity of phenomena
in the timeless truth of its numinous light.
Universal Love is unqualified perfection,
the one without a second,
the sound without an echo
whose silent reverberation
is omnipresent,
inconceivable beyond comparisons
and the limitations of name, form,
and all finite thought enclosures.

The relativity of created reality
in the One Law of Truth
is manifest as dimensions of consciousness and unity
divided and multiplied to infinity
within the undivided light of non-created Reality.
The final paradox
of creation's existence and non-existence
stands together and apart
within the eternal mystery and truth
of Universal Love,
which is non-created Reality.

And what has Love to give
but Liberty,
the choice of two paths:
a way to say "Yes,"
a way to say "No."

Life is inherently good and joyous as the expression of God's wealth in the creation of Reality. Creation, Nature's Laws, and the evolution of consciousness from ego to Enlightenment are the unfolding expressions of God's unqualified perfection. The gift of Love is Liberty, the right and responsibility of each individual psyche to be and become what it chooses.

Each individual will and psyche is continually choosing to affirm or negate life by consciously and/or unconsciously saying "Yes" or "No" to what is happening. This continual affirmation/negation of life is central to the higher/lower-self conflict within each psyche and is done through the attitudes, beliefs, and actions of one's ongoing self-creation process. The energy we put into life returns to us. If we celebrate life's beauty and goodness in the ongoing moment with attitudes and actions of appreciation and joy, then life will answer us in kind, by affirming the meaning and value of our existence in *how* we feel and *what* we perceive. If we negate life, we negate ourselves.

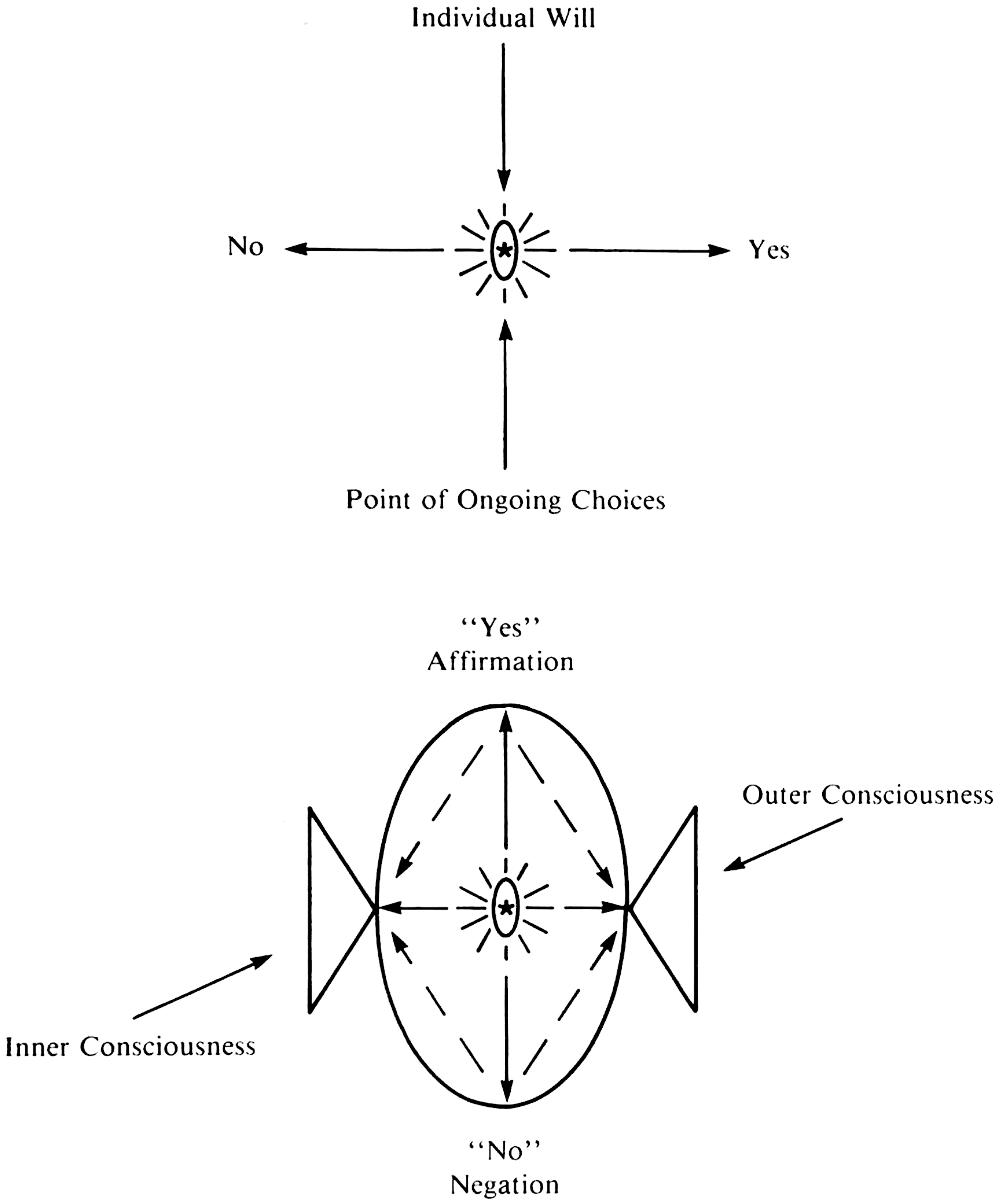
The duality of *yes* and *no* defines a basic polar continuum in the psyche that is fundamental to the functioning of each individual will.

Its ongoing operation constitutes a *choice mode* of self-creation. Each person must say "Yes" to some things in life and "No" to others, choices which are made consciously and unconsciously. The existential conflict between attitudes of affirmation and negation toward life in general originates from the unconscious poles of light and dark and the light-seed's higher/lower-self prodigies in human nature. The higher-self pole of light says "Yes" to life and freedom, while the lower-self or dark side chooses to negate them.

From the foregoing, it is apparent that the yes/no self-creation mode is closely related to that of *good/evil,* which is the other *choice mode* of self-creation. Yes/no is fundamental as the basis of decisions and of one's *general* attitude toward life. *Good/evil* involves the exercising of choices in relation to a variety of *specific* issues in life. The good/evil continuum thus evolves out of the yes/no mode of self-creation, which is operative instinctively *before* the consciousness of moral issues and alternatives develops in the course of evolution.

The yes/no mode of self-creation is basic to the inner and/or outer focusing of consciousness, to existential choices regarding attitudes and actions of good/evil, and to the relative harmony and acceptance of one's ongoing self-creation process. All four modes of self-creation interrelate and influence each other. This becomes particularly evident if one considers how the yes/no mode permeates and underlies the nature, quality, and contents of all that one is and does. See Diagram 10.

The choice of whether a person is primarily an extrovert or an introvert (in general *or* at any given moment) is a manifestation of the yes/no continuum. If it is maintained that people are extroverted or introverted by nature or through heredity, it is still admissible that fundamental yes/no decisions affecting each person's psychological tendencies and self-creation process were made in the past and continue to be made unconsciously in the present. These fundamental yes/no decisions may have originated in the present life, or they could date back to unconscious self-creation patterns initiated in previous incarnations.


Individual Will
No
Yes
Point of Ongoing Choices
"Yes"
Affirmation
Outer Consciousness
Inner Consciousness
"No"
Negation

Two Basic Directional Tendencies of Inner Attitudes

yes/no $\xrightarrow{\text{to}}$ extroversion and/or introversion
yes/no $\xrightarrow{\text{to}}$ likes/dislikes
yes/no $\xrightarrow{\text{to}}$ good/evil
yes/no $\xrightarrow{\text{to}}$ harmony/disharmony

DIAGRAM 10: Yes/No Self-Creation Mode

To focus one's consciousness within or without is a yes/no decision that is made as people choose or are moved to direct their attention and thoughts toward what is going on within and/or around them. When the outer world seems dull, threatening or unpleasant, for example, a person may have recourse to the world within, and vice versa. Likewise, the choice of repressing from memory or retaining in consciousness the contents of one's involvement in any given experience requires a basic yes/no decision, which becomes habitual when that experience and one's feelings in relation to it are repressed from or retained in consciousness over the course of time.

It is naturally easy to say "Yes" to positive experiences and decidedly difficult to say "Yes" to unpleasant ones. This applies to both the experience itself, when it occurs, *and* to the choice of whether or not one retains that experience in conscious memory. Repressed experiences, to which a person psychologically says "No," continue influencing one unconsciously in proportion to the degree of intensity they possessed *at the time they were repressed*. Opening to experience involves a fundamental *yes-decision* and a willingness to be affected by whatever enters consciousness, whether it be pleasant or unpleasant.

Saying "Yes" to something experienced, in the sense of consciously accepting, acknowledging and remembering it, does not necessarily mean that one agrees with or endorses it, but simply indicates that one is willing to confront and be aware of it. Such openness to experience is an expression of the personal honesty required for developing an accurate awareness of one's ongoing self-creation process.

People obviously cannot consciously *do* anything to affect things within and/or around themselves of which they are unconscious. When people say "Yes" or "No" to something of which they are conscious, it is their freedom *and* responsibility to let it be, to encourage it, or to do something to change the situation and/or *how* it affects them as individuals. Changing a situation is first and foremost a matter of changing one's inner attitude relative to it. This change of attitude requires consciousness of the situation *and* of how one is affected by it.

Consciousness, freedom, and responsibility are three interrelated variables in each person's existential reality which interact with and are directly affected by the yes/no mode of self-creation. Responsibility means owning one's thoughts, feelings, and actions *plus* possessing the *ability to respond* appropriately to whatever is happening. The ability to respond and the choice of saying "Yes" or "No" to what is going on are the basis of personal freedom in human life. Choosing and responding depend on self-awareness and one's consciousness of the immediate situation.

There can be no individual freedom without personal responsibility for one's choices and ongoing self-creation. To say "No" to responsibility is to say "No" to freedom. The freedom, harmony, and health of one's ongoing self-creation require accepting full, conscious responsibility for all that one is and does.

4

Good and Evil

Wherever people are downcast, defeated,
and life falls in ruin,
there *evil* is manifest.
That which deprives humanity
of freedom and the fullness of life,
is evil,
the essence of disease
in soma and psyche.

Evil is rooted
in the unconscious polarity of human nature,
where the inner light-seed
manifests conflict
between the higher and lower selves
of each psyche's self-creation.

The psyche's inner adversary
and genius of destruction
is also the teacher
who tries and tests us,

that we may know ourselves
through the vicissitudes of change
and in the conflicts of choice,
chance and circumstance,
revealing the spirit to itself
in a mirror of many masks
and faces changing shape
in the shadows of life's seasons.

Evil is the teacher
so that we may make ourselves whole,
through choice and struggle,
in the image of the seed
of perfection within us.

Evil negates life and creation
by saying ''Yes'' to the spirit of ''No,''
creating destruction
in the face of fulfillment
and working in opposition
to the spirit of Good,
which seeks to affirm,
celebrate and express
the righteous unfoldment
of life's truth, beauty and goodness.

The inner values we hold
as good and true
in our hearts and minds
inform the visions
we create as reality,
and inspire the actions
we place on the stage
of life's tangled drama
where good and evil
vie for dominion.

Good and *evil* exist as a priori archetypes or ideas in the human psyche and are defined in relation to three interrelated variables of self-creation: (1) yes/no attitudes and choices, (2) individual and universal morality, and (3) the course of universal and individual evolution. The earliest conceptions of *good* and *evil* arise from basic yes/no attitudes toward life in response to experience. These first notions of good/evil are instinctive reactions to pleasure/pain. They are subjective judgments expressing *how* one feels in relation to likes and dislikes which are created and perceived through the individual psyche's egoistic viewpoints.

On the pre-human levels of evolution there is no intrinsic conflict between good and evil, since Nature's unconscious levels of pre-programmed life involve automatic yes/no responses to experience. There are distinctions between good and bad, or the desirable and the undesirable, but there is no conflict between moral alternatives of good and evil. Such conflict does not emerge until instinct and morality collide on the pedestal of humanity, where a higher order of values serving conscious evolution is realized.

On the primitive, egocentric level of subjective individual preferences, *good* is whatever serves one's real or imagined self-interest, and *evil* is whatever frustrates it. Since individual desires, viewpoints, and perceptions of self-interest are relative, so are the conceptions of good and evil. The relativities of good/evil in created reality arise from the differences among their various instinctive, egocentric definitions, on the one hand, and their higher conceptions which emerge into awareness in the context of universal morality and conscious evolution, on the other.

Due to the relativity of good/evil in created reality, the *good* and the *pleasurable* are not always conjoined. What is pleasurable and thus judged to be *good* on the instinctive, egocentric levels of self-creation becomes *evil* on the higher levels *if* and *when* it adversely affects the evolutionary growth and health of the psyche. What is perceived as *evil* (because it is painful or unpleasant) on the lower levels will become *good* on the higher levels *if* and *when* it serves the progressive unfoldment of the light-seed in human nature. The higher morality of creation is based on the spiritual values of love, truth, and freedom, combined with the evolutionary needs of the psyche to fulfill the light-seed's mission in the creation of Reality. This is the basis of universal Good.

Whenever higher values are sacrificed for lower ones, evil prevails over good and the spirit suffers. The continuum of conscious evolution from ego to Enlightenment provides an objective standard by which good and evil may be judged apart from the subjective prejudices of individual self-interests. Life's highest values are love, truth, and freedom, the foundations of universal morality. The conscious unfoldment of these values in human life is the essence of Good because it fulfills the Law of Righteousness and supports the advancement of conscious evolution.

As individual consciousness awakens to universal values on the human pedestal, the instincts of reproduction, survival, and termination are viewed as *means* through which the higher end of conscious unfoldment may be served, rather than as complete and transitory ends in themselves, perpetuating the unconscious meaninglessness of dead-end cycles. Likewise, the egocentric ideals of worldly wealth, fame, and power are subordinated to the higher order of righteousness, conscious living, and spiritual awakening. This higher order expresses the evolutionary path of conscious life awakening to its non-created Source and realizing perfection therein.

To determine the relative good or evil of a given action, one must look to the results it produces in relation to universal morality and conscious evolution. These results may be positive, negative or neutral. They may be immediate and/or distant, and short-term or long-lived. What is pleasurable at one point may be painful at another, as anyone who has indulged in overeating or a successful fast knows from experience.

The good/evil results of unique actions may be *major* or *minor*, depending on the extent of their influence and how permanent they are. For example, a given instance of overeating is a *minor evil* in itself, since the physical and conscious results it produces are short-lived, lasting only as long as it takes the body to assimilate and eliminate what was consumed. But the *habit* of overeating can develop into a *major evil*, because it is a weakness that is dangerous to physical health *and*, more importantly, because it expresses and supports a greedy quality of character which reverts to the lower-self, sacrifices higher values for lower ones, and which may become a long-lived self-creation pattern that is contrary to universal morality and conscious evolution.

The psyche's higher-self expresses its innate impetus toward universal morality and conscious evolution through the voice of *conscience*. Conscience supports individual growth by creating inner harmony when it is served and *legitimate guilt* when it is betrayed. Conscience is the true inner voice of wisdom that knows *in advance* the good or evil results of all inner attitudes and contemplated actions. It is an intuitive prodigy of the light-seed which gives each person her or his innate sense of right and wrong in the dealings of life. Conscience *is* the higher-self or genius of Good in human nature, serving the light-seed's aim of perfecting creation by standing ever ready to guide and inspire each person toward the realization of higher ideals and the ultimate fulfillment of one's self-created destiny.

Conscience is the voice of righteousness in human nature. It is the light-seed's faithful minister, reflecting the true centre of self to which the heart or willful ego must answer for all its attitudes, choices, and actions in the drama of life. In the wisdom of love and conscience lie the sacred path of healing and the release of self-forgiving.

In contrast and opposition to true conscience stands the *inner adversary*. This is the lower-self with which all individuals must contend *if* they are to attain self-knowledge, realize freedom, and fulfill the higher destiny of their self-creations. The inner adversary is the egocentric negation of universal morality and conscious evolution. It thrives upon unconsciousness and works its habitual will of egoistic selfishness through ignorance, self-deception, and false, neurotic guilt.* The lower-self of human nature is the essence of instinctive inertia, evolutionary reversal, and psychological regression. Its genesis and goal lie in the past, in the primeval beginnings of creation and the evolutionary psyche, before consciousness attained the pedestal of humanity and the vision of Enlightenment.

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*Neurotic guilt is the overthrow and perversion of true conscience wherein the lower-self masquerades as the voice of righteousness and truth.

On the pedestal of humanity, people must strive to master themselves as the forces of *good* and *evil* contend for dominion within them, each rival side striving to fashion individual wills and destinies of becoming into the image of its desire. This dramatic conflict is the life and death struggle of existential choices wherein each individual will must choose (consciously and unconsciously) between the directional tendencies of evolutionary progression or regression and the life values to which they give rise. The corresponding tension between good/evil in the psyche constitutes a dramatic mode of self-creation that revolves upon the ever-present turning point of one's ongoing existential choices. The good/evil self-creation mode is represented in Diagram 11 (p. 116). Since the human decision-making process is rarely a fully free and conscious one, individual psyches are commonly divided against themselves from within by contradictions among conscious and unconscious desires, motives, and acts of will.

Thus it is that many of us are unwitting hypocrites of varying degree, refusing to admit to consciousness aspects of our individual self-creations that do not agree with and confirm our conscious self-images. In surface consciousness, we may see and believe ourselves to be feeling, deciding, and acting in a particular way, while unconsciously we are really working against this and moving in the opposite direction. We are generally loath to admit this fact, particularly where it applies to us as individuals. The outright ignorance and self-deception involved in maintaining a false self-image are two of the most potent means of self-undoing employed by the psyche's inner adversary or lower-self.

The ongoing origins and manifestations of evil within the individual self-creating psyche may be conscious or unconscious. There is a highly significant difference between these two relative to the spiritual quality of a person's evolving character, since unconscious evil is that to which a person is not necessarily giving her

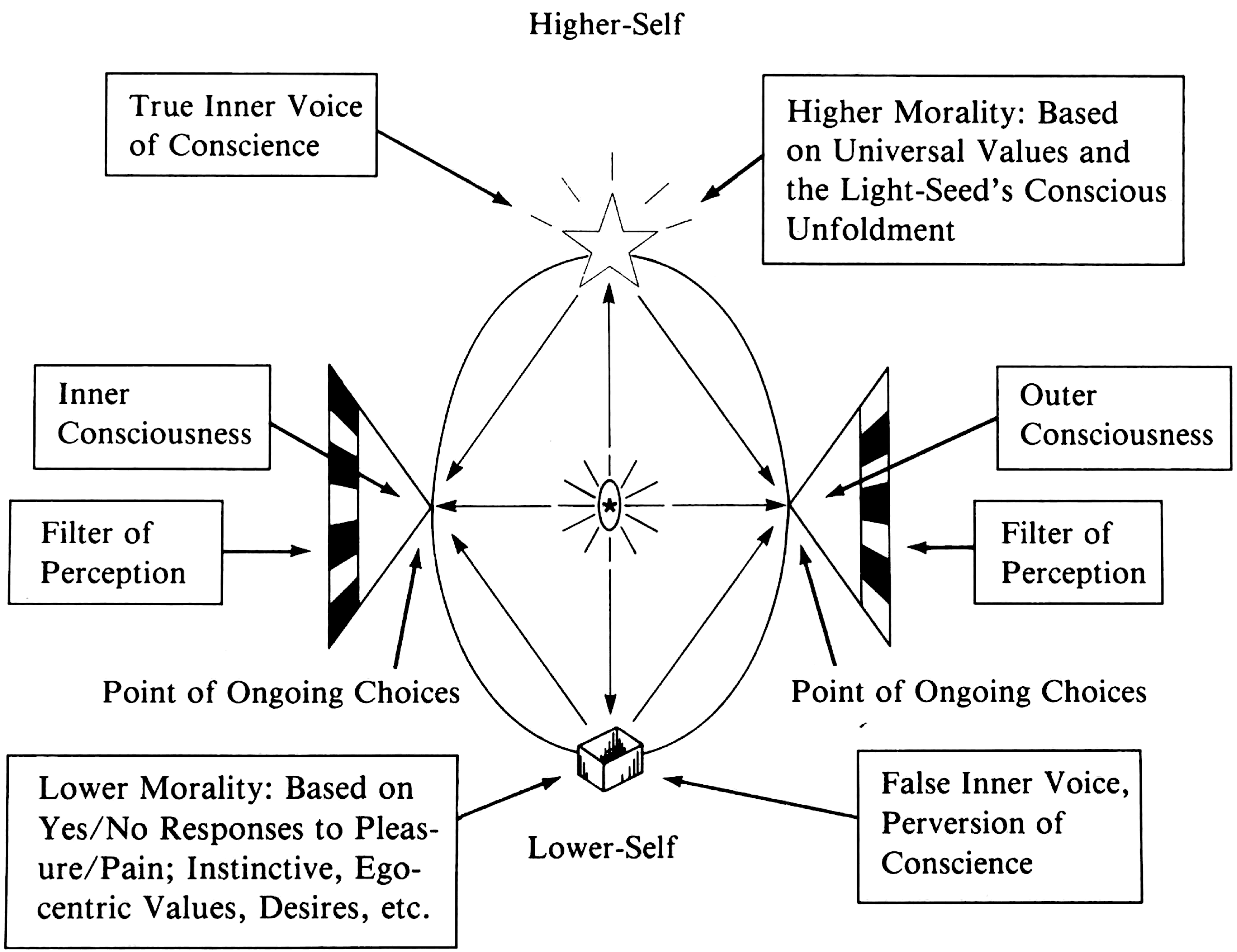
Higher-Self
True Inner Voice of Conscience
Higher Morality: Based on Universal Values and the Light-Seed's Conscious Unfoldment
Inner Consciousness
Filter of Perception
Outer Consciousness
Filter of Perception
Point of Ongoing Choices
Point of Ongoing Choices
Lower Morality: Based on Yes/No Responses to Pleasure/Pain; Instinctive, Egocentric Values, Desires, etc.
Lower-Self
False Inner Voice, Perversion of Conscience

Diagram 11: Good/Evil in Self-Creation

or his conscious consent. Consent has to be given on some level of the psyche in order for evil to manifest within its self-creation process.

A pattern of good or evil self-creation previously initiated as a conscious decision (in the present *or* a former lifetime) may have developed into an unconscious habit (like the extroversion or introversion of consciousness) which is now carried on independently within a person's psyche, without the individual consciously admitting, consenting to, or realizing it. This concept of *good* and *evil* self-creation patterns existing independently within the psyche is similar to the idea of *autonomous complexes* as explained in the psychological writings of C. G. Jung.* Such independent self-creation patterns of good/evil constitute unconscious higher/lower-self habits which may be carried forward through several successive incarnations.

We are challenged by conscience and obliged by morality to confront and overcome *all* evil in ourselves (conscious *and* unconscious), if we would become truly whole, realize the spiritual status of existential freedom, and fulfill the highest destiny of our conscious evolution. In evolutionary and psychological terms, *evil* is the manifestation of *immaturity* in a person's attitudes and actions. It is the unconscious prodigy of arrested development in the psyche's progressive unfoldment of conscious self-creation patterns. Evil is synonymous with the lower-self. Its basic manifestations in the individual psyche are unconscious inertia, regressive tendencies, and motives of egocentric selfishness that compromise honesty and fail to honor the integrity, rights, and freedom of others *and* oneself.

The remedy to evil lies in the awakening of one's higher-self to consciousness. This brings true knowledge and understanding of what is going on in oneself *and* the world, while inspiring sincere dedication to the higher values of universal morality and conscious evolution. The practical realization of this remedy involves being truthful and loving toward oneself and others. This simple solution calls for the discipline of self-consistency in one's thoughts, feelings,

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*See *complexes* in: Jung, C. G. *Two Essays on Analytical Psychology: Collected Works*, vol. 7 (Princeton: Bollingen Series XX, Princeton University Press, 1972).

and actions, and is an essential exercise in the cultivation of conscious self-creation.

Men and women are born to contend with themselves, as self-creating beings inspired by instincts, motivated by desires, and confronted with choices. Life and death are at stake in the drama of each individual's confrontation and conflict with evil, which is essentially the conflict between one's higher and lower selves. This struggle is an inevitable aspect of human destiny lived out in the life story of each person. The basic issue in confronting evil involves personal health, growth, and the freedom of one's will and awareness to be and become what one chooses.

Conflict generates creativity and evil acts as a prod to drive the psyche forward into its higher-self patterns of harmonious self-creation. In this light, the good/evil polarity constitutes a most fundamental and *necessary* mode of self-creation in the human reality. The unsatisfactory qualities of human life, as experienced when individuals are caught and suffering in the beguiling good/evil conflict, act as a prod to drive people forward toward more highly evolved and richly harmonious levels of self-creation and conscious living.

The human psyche cannot stand still. It is constantly moving in one of two basic directions along its vertical, cross-polar continuum of evolutionary self-creation possibilities. It is either evolving forward toward perfection, or regressing backward into earlier modes of functioning and previous patterns of self-creation. Perfection and disintegration are the two extremes or limits of this self-creation continuum. The psyche may temporarily remain at an impasse, either stagnating in habitual patterns, digesting and integrating the residue of unresolved conflicts, relationships and situations, or building up the strength it needs to initiate new growth patterns. But it is fundamentally always moving up or down the vertical continuum of evolution, guided by one's ongoing choices.

The ultimate existential and evolutionary alternatives of the psyche's self-creation process (conscious perfection-Enlightenment and unconscious oblivion-psychosis) epitomize the conflicting aims of its basic good/evil continuum and modes of manifestation. *Good* is both the cause *and* effect of harmonious self-creation (saying "Yes" to "Yes"). *Evil* is both cause *and* effect of disharmonious self-creation (saying "Yes" to "No"), as is the good/evil conflict itself. Yet, as conflict generates creativity, it is this very good/evil conflict and the suffering it engenders which motivate the psyche to discover new and more harmonious patterns of self-creation, in order to realize its higher values of love, truth, and freedom.

The good/evil self-creation mode affects and is affected by the other three basic modes described in the present model of individual self-creation. As a choice mode, the good/evil conflict may be extroverted and/or introverted as to *how* and *where* it takes expression in a person's life. In a primarily introverted person, this conflict may remain largely unconscious (being projected onto a rejected outer world), or it may remain contained mostly within the consciousness of the individual psyche (though *whatever* is going on within a person cannot help but take expression in the sphere of her or his influence as one interacts with the outer world).

Extroverted individuals will tend to project their good/evil conflicts into the outer world, consciously and/or unconsciously perceiving and acting them out through their chosen roles in everyday life. The extrovert will attempt to change good/evil by changing things in the outer world, while the introverted person ultimately endeavors to resolve good/evil conflicts within her- or himself.

A good/evil conflict between higher human values and sexual lust that reduces another person to the status of a depersonalized object may take expression in an extroverted or an introverted manner. If the choice is made in favor of impersonal lust, then the individual's higher-self objections to her or his dehumanizing attitude will be repressed into the unconscious. The side of this good/evil conflict which has won out will then be given extroverted and/or introverted expression. The rape of another human being is an extreme example of the extroverted expression of impersonal lust, whereas various forms of voyeurism are introverted manifestations.

Yes/no is the original choice mode of self-creation whence the good/evil conflict emerges into consciousness and humanity discovers its moral alternatives and responsibilities relative to specific

> The way of *good* leads to psychological harmony and positive growth. The way of *evil* leads to psychological disharmony and self-destruction. Growth is promoted by *appropriate* manifestations of creation/destruction within the psyche. "Yes" is basically creative. "No" is basically destructive.

Good → "Yes" to "Yes" / "No" to "No" →Appropriate creation/destruction

Good says "Yes" to self-creation and "No" to self-destruction.

Evil → "No" to "Yes" / "Yes" to "No" →Inappropriate creation/destruction

Evil says "No" to self-creation and "Yes" to self-destruction.

These are the psyche's fundamental yes/no choices relative to good/evil. Extroversion/introversion may be good/evil, conscious/unconscious, and developed or undeveloped. There are many possibilities of self-creation relative to good/evil, within/without, and consciousness/unconsciousness.

Diagram 12: Good and Evil Contrasted

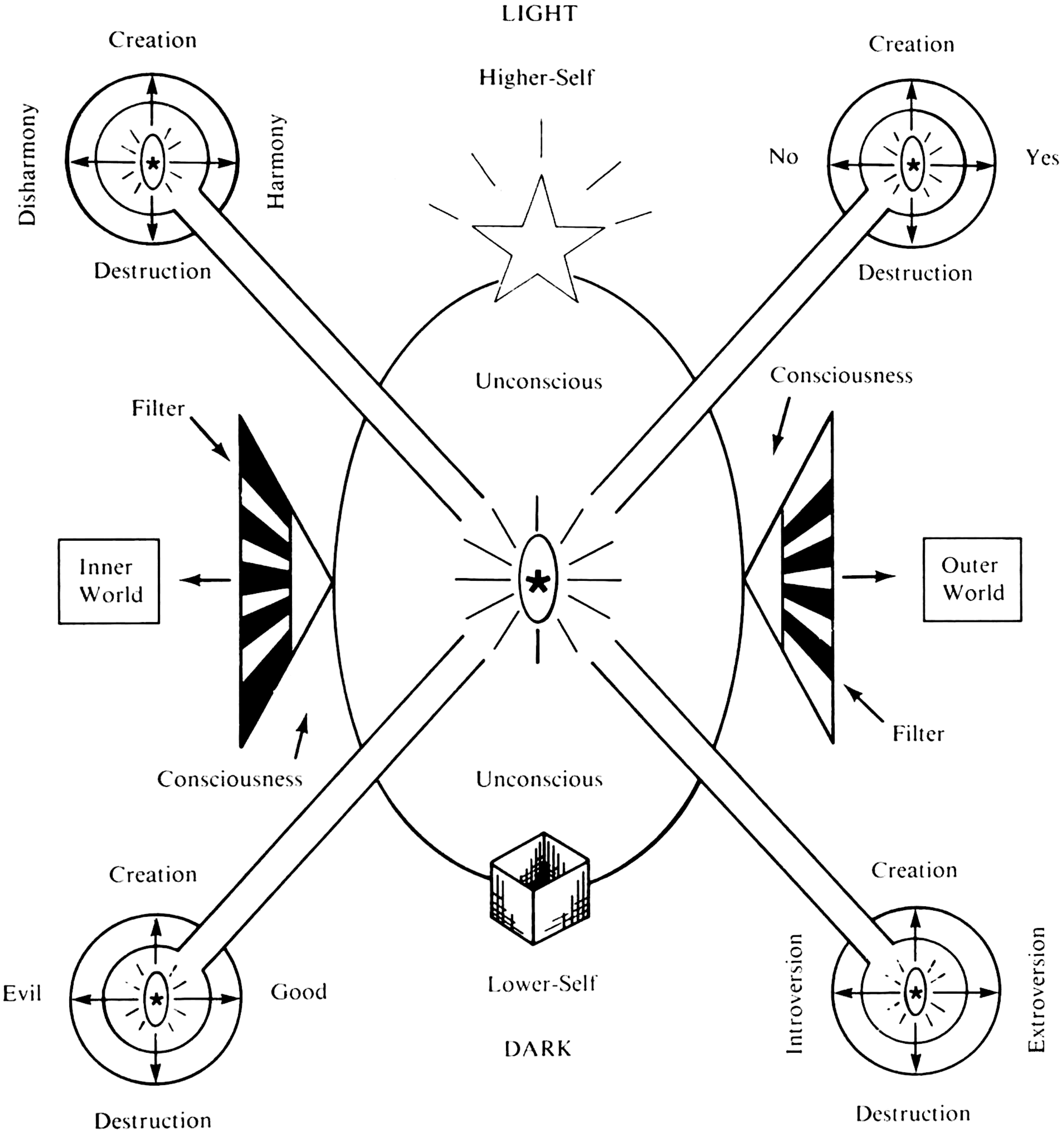
LIGHT
Higher-Self
Creation
Disharmony
Harmony
Destruction
Creation
No
Yes
Destruction
Unconscious
Filter
Consciousness
Inner World
Outer World
Consciousness
Filter
Unconscious
Creation
Evil
Good
Destruction
Lower-Self
DARK
Creation
Introversion
Extroversion
Destruction

DIAGRAM 13: Four Basic Self-Creation Modes within the Individual Psyche existential issues, such as freedom, growth, and honesty. The root, yes/no motives of good/evil employ the basic polar functions of creation and destruction to manifest harmony and/or disharmony in the psyche's ongoing self-creation process. There is a direct, reciprocal relation between the good/evil *choice mode* and the harmony/disharmony *process mode* of self-creation. This relation is summarized in Diagram 12 (p. 120).

The basic process mode of harmonious/inharmonious self-creation rises out of and feeds back into the basic choice modes of yes/no and good/evil. The interrelations of these modes are extroverted and/or introverted in each person's self-creation process according to their unique patterns of expression in her or his psyche and consciousness. The four basic self-creation modes which evolve as projections of the psyche's light-seed and unconscious polarity are represented in Diagram 13 (p. 121).

5

Psychopathology

Each stage of growth in created reality's evolution, ranging from life's first appearance on a planet to the transformation of individual ego-consciousness into perfect Enlightenment, can be aborted, blocked or retarded by pathological developments. Too much of a given element, too little of another, and/or a wrong combination of ingredients can all result in pathology or inharmonious creation. Without sufficient moisture, for example, there could be no organic life on earth. Too much water would result in a scarcity of arable land, while hostile weather can render both sufficient moisture and an appropriate land/water balance inopportune for supporting life. These are examples of pathological creation on the ground level of physical existence.

As life progresses up the vertical path of evolution, new forms of pathology appear at each stage of growth. The human pedestal stands midway between the origin of terrestrial life and the culmination of conscious evolution. On the level of the human pedestal and below it, pathological manifestations are generally quite obvious and openly observable, though the problems themselves are not often easily solved. As the individual psyche evolves from the consciousness of the human pedestal toward Enlightenment, pathology becomes increasingly subtle and difficult to discern, since its expressions pertain to the finer points of universal morality and conscious evolution. At this stage, individuals seeking inner awakening and spiritual growth may benefit from the guidance of qualified teachers who know the way and can show it to others.

Individual ego-consciousness on the human pedestal was attained at a heavy price, which continues to be paid today by most people. This price involves the traditional repression and restraint of humanity's instinctual nature or lower-self. The puritanical identification of sexuality with evil is an example of this repression. Actually, the price of ego-consciousness on the pedestal of humanity involves the *attempted* repression and restraint of the lower-self and the pathological suffering it entails, rather than any practical realization of this objective.

In order for people to live together harmoniously in society, it is necessary for them to respect each other's basic needs and rights, and to contain excesses of personal desire which could infringe upon others: hence, the attempted repression and restraint of the lower-self and its appetites. *The price of civilization is neurosis.** When the lower-self was denied and repressed, it became humanity's inner adversary. Banished from social consciousness, the lower-self has been split off from people's conscious self-images, creating a pathological division in the human psyche. Though buried in unconsciousness, the lower-self remains secretly active in the psyche, recoiling upon individuals through various self-deceptions and unconscious projections whereby people perceive and condemn in others the very unacceptable qualities that exist unconsciously in themselves. The projection of the lower-self upon others is a common phenomenon. The anti-Semitism of Nazi Germany is an example of a collective projection of the lower-self upon an outcast group.

What Freud called the *reaction-formation* is a typical example of self-deception and unconscious projection serving to mask the lower-selves ~~mechanism~~ of individuals and/or groups. The reaction-formation ego-defense mechanism is in operation whenever a person adopts an extreme conscious attitude which is diametrically opposed to a *personally* unacceptable attitude that is secretly harbored in the unconscious as part of her or his unknown lower-self. An example of this is the individual with latent homosexual tendencies who consciously professes a violent hatred and prejudicial intolerance of homosexuals.

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*For *the* original book developing this thesis, see Freud, Sigmund. *Civilization and Its Discontents* (New York: Norton, 1962).

In reaction-formations, conscious attitudes are employed to compensate and negate unconscious attitudes which the individual can neither accept nor change. The extremity of the conscious attitude is held up by the individual as proof that the repressed, unconscious attitude could not possibly exist within her- or himself. Yet it is the very extremity and imbalance of an exaggerated conscious attitude, which tends to be expressed frequently and compulsively, that betrays reaction-formation in a person. We dwell upon those things which concern us. Such attitudes cannot be changed until they are admitted to consciousness, honestly confronted, and responsibly integrated as part of one's ongoing self-creation.

Each sound has its echo,
each question its answer.
As we speak to life,
so does it answer us
with individual consciousness
arising from the unconscious,
remaining grounded therein
until the psyche transcends
the relativity
of individual self-creation.

The self-creating reality of the human psyche is a living, moving process guided by the inner light-seed and the operations of individual will manifesting ongoing patterns of attitude, belief, and action. The psyche's self-creation is not a static relation of mechanical parts, but an integral, dynamic whole of conscious and unconscious life emerging into existence through the ongoing modes of choice (yes/no, good/evil) and process (extroversion/introversion, harmony/disharmony). The psyche manifests its self-creation patterns in relation to itself and the outer world of created reality.

The human psyche's self-creation is an expression of unconscious polarity. Its interactions with itself and the outer world grow out of an ongoing, dynamic relation between consciousness and the unconscious. This dynamic interaction is the heartbeat of psychological life, creating harmony and disharmony in the conscious being and awareness of each evolving person. The overt *sounds* of all conscious happenings are followed by corresponding *echoes* in the unconscious, which *answer* conscious events according to Law and the requirements of overall balance and positive growth in the psyche.* For example, a truthful, loving person will feel inner warmth, peace and security, whereas a manipulative, deceitful individual will be plagued by inner feelings of fear, guilt, loneliness, insecurity, and inability to form intimate, trusting relationships with others.

There is a direct, reciprocal relationship between personal morality and mental health. The Law of Righteousness, based on universal morality and conscious evolution, is built into the psyche and governs the unfolding patterns of its self-creation process. Thus, there is ultimately nothing to get away with and no one to fool but oneself, since conscience and the unconscious know all that one is and does. There is both unfailing justice and instructive wisdom implicit in the natural manifestations of each psyche's unconscious, which always expresses the One Law governing Reality's creation in macrocosm and microcosm. This Law reveals the inner consistency of human nature. Its workings are experienced basically as *harmonious* or *inharmonious* and may be interpreted accordingly as *good* or *evil* (or, in more modern terms, as symptoms of *health* or *pathology*).

Psychopathology is the telltale prodigy of inharmonious self-creation. Inharmonious self-creation implies inner conflict and a state of division within the person, as between the higher and lower selves. Inner conflict and division may arise through the psyche's relations to itself, to others, and to the conditions of one's present existence. The most fundamental and deeply disturbing forms of inharmonious self-creation are those that occur primarily within the person and in relation to oneself. There are many *selves* within each person (many possibilities of self-creation), but there is only one *true centre* or higher-self, which is the essential character of one's unique individuality as rooted in the inner seed of light. Conflict with this *true centre* is the ultimate inharmony or evil of self-betrayal, because it leads to psychotic disintegration and self-destruction.

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*The concept of dynamic interaction between consciousness and the unconscious is fundamental in the psychological writings of C. G. Jung.

Each psyche is intended to unfold its inherent potential in a particular way that is unique to itself. When this individual unfoldment is blocked, interrupted, or diverted, psychological disharmony results and symptoms of pathology (such as disturbances of mind, apathy, depression, restlessness, self-destructive behavior, etc.) arise from the unconscious as a warning that one is on the wrong track. Conversely, when the Law of one's unfoldment is being served and fulfilled, harmonious self-creation results and symptoms of psychological health (such as inner peace, joy, enthusiasm, contentment, etc.) arise from the unconscious as signs that one is going the right way.

When warning signs of pathological self-creation do appear, they confront the individual with existential choices of fundamental significance. The person may recognize the symptoms of pathological self-creation as such and heed their warning, or one may choose to ignore, deny, or repress them, refusing to accept responsibility for the contents of consciousness and one's immediate experience. Each choice has its consequences, and as we speak to life so shall it answer us.

When individuals recognize their symptoms of psychopathology and humbly accept responsibility for the disharmony in their own self-creation processes, *then* it becomes possible to honestly understand and correct the situation. If, on the other hand, a person refuses to honestly face up to oneself and consciously own what her or his self-creating psyche manifests, then the initial problem becomes compounded and more serious pathology will result. The simple logic and instructive wisdom of this basic psychological principle are fundamental expressions of the One Law governing the creation of Reality and the dynamic interactions between consciousness and the unconscious.

Pathological self-creation patterns of faulty attitude, belief and action are initially engendered in confusion and under duress. They arise as defensive reactions to traumatic experiences, disturbing conflicts, and practical problems encountered in new growth situations. Pathological self-creation occurs when the awakening psyche is unable to consciously meet and successfully integrate new circumstances in its changing world. That such human failures are *bound to occur* (and are perhaps *necessary*), is readily understandable when one considers the fact that the initial events precipitating them are encountered when the human individual exists in a state of relative helplessness (as fetus, infant, toddler and child). The overwhelming intensity of new growth situations in early life leaves indelible imprints on the psyche that are destined to profoundly influence its self-creation process throughout life. Once repressed, any unresolved conflict, experience, or relationship enters a state of timeless suspension in the unconscious and continues to exist and influence the psyche *exactly as it did when it was first repressed.*

The enduring impressions and effects of basic formative experiences (such as physical birth, nursing, toilet training, etc.) have become well known through the original discoveries and research of Sigmund Freud and other twentieth century pioneers in depth psychology.* From the developing psyche's unschooled viewpoint, we are helplessly thrust into human life by overwhelming forces beyond our control as ego-centric individuals. In coming to birth as human beings, we encounter various powerful pain/pleasure experiences. After physical birth, there is psychological birth and then growth to maturity, which may require the struggles of a lifetime to truly accomplish.

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*See, for example, Freud, Sigmund. *The Complete Introductory Lectures on Psychoanalysis* (New York: Norton, 1966).

Each progressive stage of learning and growth is accompanied by direct encounters with new aspects of created reality which the developing psyche may experience as harmonious or inharmonious. The basic messages of pleasure/pain encourage the awakening individual to either move forward into new areas of exploration and growth (pleasure), or to pull back from the threatening unknown (pain) into the trusted reality of the familiar. These are basic yes/no responses to life and experience.

When the individual psyche's yes/no choices and present model of reality are not in accord with the impinging circumstances of objective reality (as, for example, in the cases of forced physical birth and weaning from the breast), the awakening individual experiences disharmony and is faced with the practical problem of integrating new levels of consciously perceived existential reality. This integration calls for a constructive re-creation of one's working model of reality that will reconcile the newly discovered aspects of existence with one's present conceptions of self and world, if this is possible. If such reconciliation is not possible, then a new vision of oneself and reality is in order.

The newborn infant must ultimately accept expulsion from the womb and physical separation from its mother's body. Something old must be given up and destroyed so that something new may be created and gained. The pleasure and warmth of mother's breast must be forsaken so that other sources of nourishment and gratification may be discovered and gained. The repeated physical and psychological weaning from one state of changing existence into another continues throughout life, until one accurately discerns the nature of created reality, finding peace in the acceptance of both life and death. The progressive re-creation and unfoldment of one's working model of reality are essential to the process of psychological growth and inner awakening. This is a process of disillusionment and discovery which involves the continuing death and rebirth of the self-created reality through which the individual psyche perceives itself and its world.

When, for whatever reason, there is refusal, reluctance or inability to re-create one's model of self and world in accord with objective reality, impaired growth and psychopathology will result. Some common examples of new growth situations involving painful disharmony in the psyche, while requiring the development of new skills and awareness, are: being forced from the maternal womb at birth, unwanted separation from the breast, subjection to toilet training, learning to take responsibility for oneself, and progressive initiation into human society. The loss of *former paradise* (love, pleasure, ease, security, etc.), coupled with the traumatic shocks and intense pain typically experienced in new growth situations, gives rise to understandable desires to avoid the threatening challenges of the awakening psyche's present circumstance and to revert or *regress* back to the familiar, friendly reality of *former paradise*. It is well known in psychoanalysis that when the human psyche is repeatedly frustrated or hopelessly overwhelmed by challenges and oppositions encountered on new levels of experience, its tendency is to *regress*, that is, *to unconsciously revert back to a previous mode of functioning*.

Such regression is a defensive action intended to negate the perceived reality of some new, unacceptable circumstance, while simultaneously placing the struggling psyche back on the more secure footing of familiar ground. Temporary regressions, which bring repressed conflicts and unresolved experiences or relationships back into consciousness, may occasionally be necessary and in the service of growth. But any attempts at permanent regression will retard growth and engender psychopathology, creating a fundamental disharmony and dividing the individual will against itself. Regression into the past as a means of escaping unacceptable circumstances is self-delusion because it denies the truth of one's present existential reality. Unconscious regression, clinging to status quo stability, and refusing to grow forward, all place the individual will at odds with its Source and its inherent impetus to unfold the psyche's evolutionary potentials.

The formative process of each individual psyche's self-creation begins (in each lifetime) with the trauma of physical birth, if not earlier.* One begins anew in each successive incarnation as a new physical body and nervous system become the temporary vehicles for the expression of one's evolving psyche and individual self-creation unit. Thus, the corresponding processes of physical and psychological evolution are repeated anew in each successive human birth. The former impressions, tendencies, and records of each psyche's past lives and evolutionary history are carried forward in time through the unconscious and, given the right circumstances, may manifest into the self-creation patterns and consciousness of the present lifetime. Thus, in some cases, the origin of healthful and/or pathological self-creation patterns lies beyond normal recall in the vanished darkness of previous incarnations. It is, however, the inner and outer conditions and events of the *present* lifetime that call self-creation patterns from previous lives back into active manifestation.

Whenever there is refusal, or even reluctance, to openly accept and consciously meet the conditions of one's present existence as they truly are, pathological self-creation patterns are likely to be engendered. Psychological health and growth require each person to honestly face the uncertainties of change and growth which life brings one. Each rise holds the risk of a fall, and each fall contains the germs of opportunity and self-renewal.

Pathological self-creation is the *inappropriate* functioning of the psyche's unconscious creation/destruction polarity in the four basic modes of self-creation. Conversely, healthy self-creation is the *appropriate* functioning of the psyche's creation/destruction polarity through the modes of self-creation. This distinction between *appropriate* and *inappropriate* manifestations of creation/destruction

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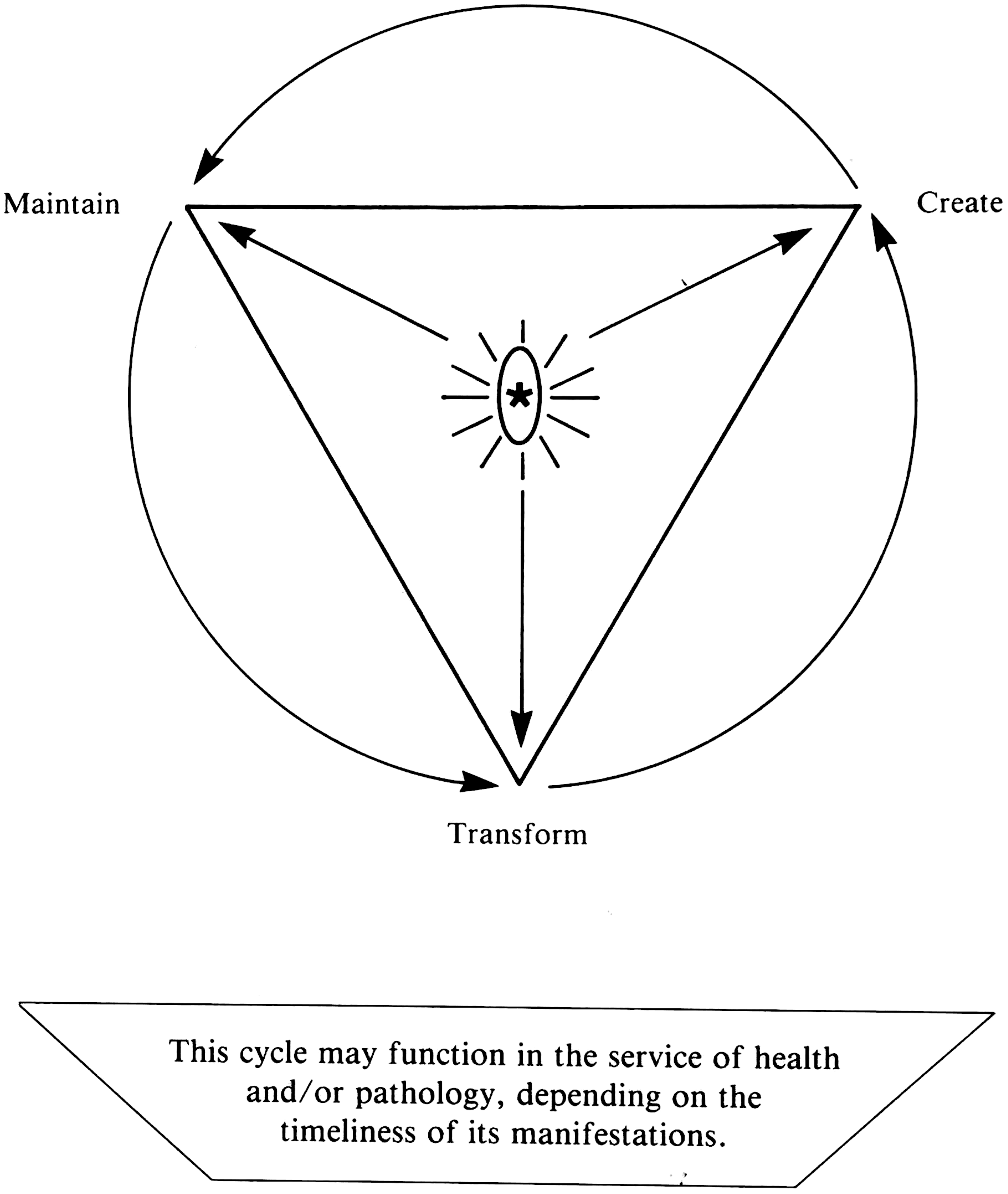
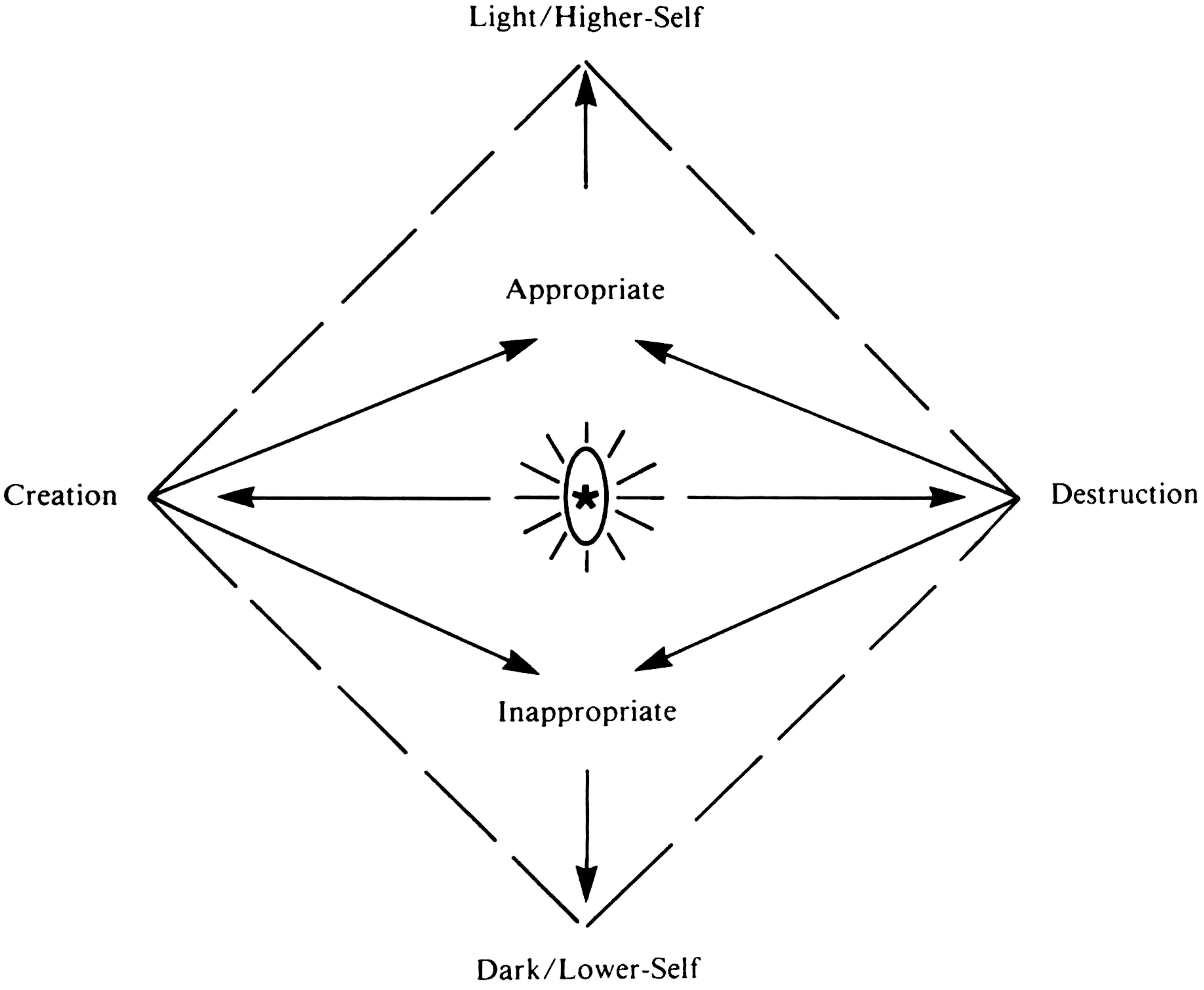
*There is reason to believe it does begin earlier. See, for example, the discussions of *good/bad wombs* and *perinatal matrices* in Grof, Stanislav, *Realms of the Human Unconscious* and *Beyond the Brain*. See footnote, p.[illegible]97.


Maintain
Create
Transform

This cycle may function in the service of health and/or pathology, depending on the timeliness of its manifestations.

DIAGRAM 14: Circle of Growth

Genesis of *Good* and appropriate, healthful self-creation patterns of creation/destruction
leading to Harmony


Light/Higher-Self
Appropriate
Creation
Destruction
Inappropriate
Dark/Lower-Self

Genesis of *Evil* and inappropriate, pathological self-creation patterns of creation/destruction
leading to Disharmony

DIAGRAM 15: Appropriate and Inappropriate Creation/Destruction as Genesis of Health/Pathology, Good/Evil, and Harmonious/Inharmonious Self-Creation in the psyche yields a very practical definition of the difference between *good* and *evil* in human nature.

Newly emerging self-creation patterns require protective maintenance and nurturing support, if they are to successfully grow, flourish, and unfold the fruit of their potential into the conscious being and awareness of the evolving individual. At the same time, self-creation patterns whose growth-potential and evolutionary usefulness have been fully realized and exhausted, need to be broken down, destroyed, and replaced by new growth.

Both creation and destruction can operate in the service of health and/or pathology, depending on their timeliness. If a person destroys new growth, it is untimely and pathological. If a person creates and supports old growth that is outmoded, again it is untimely and pathological. Untimely creation/destruction is pathological, evil, and inharmonious. Timely creation/destruction, which supports new growth and transforms the old, is healthful, good, and harmonious. These patterns and relationships are represented in Diagrams 14 (p. 132) and 15 (p. 133).

6

Harmonious Self-Creation

As conflict generates creativity, so does harmony generate quiescence. The peace of inner unity resting in itself, in the strength of wholeness, integrates duality as consciousness shines free from strife in the true light of life.

Conflict/creativity, transformation/growth, universal morality, conscious evolution: these are the basis and goals of harmonious self-creation whereby the individual psyche travels through duality around creation's ellipse of evolution, relations and rebirths, to realize the eternal values of love, truth and freedom, attaining conscious unity in the psyche's timeless true centre and inner seed of light.

Three types of consciousness are held in the light-seed to unfold its powers of creative expression. These are: (1) the separating-consciousness of distinctions in duality which articulates differences, (2) the connecting-consciousness of relations in polar unity which joins all together, and (3) the integrating/transformative-consciousness of transcendence in unipolarity which harmonizes and re-creates.

From unconsciousness to consciousness, from instinct to logic, from logic to intuition, and from ego to Enlightenment, the three types of consciousness evolve into harmonious self-creation, revealing the mysteries of the light-seed in the awakening psyche.

The harmonious cooperation of self-creation modes and energy patterns unfolding through the psyche's unconscious polarity constitutes the fourth mode of self-creation. This is *harmonious self-creation* or the growth mode. As universal morality is an essential basis of conscious evolution on the pedestal of humanity, the progressive development of harmonious self-creation brings conscious discoveries and living manifestations of love, truth, and freedom into practical expression. Creation's highest values are consciously realized and fulfilled through the perfection of harmonious self-creation, which returns the individual psyche to its origin in non-created Reality.

Three essential ingredients of harmonious self-creation are: (1) inner simplicity, (2) appropriate creation/destruction, and (3) the integration/transformation of self and reality in individual consciousness. These three ingredients combine throughout the course of evolution to bring about the harmonious cooperation of the psyche's self-creation modes.

Simplicity is indicated by the harmony of words and deeds, which reveal the qualities of a person's character. Outwardly, one's life may be relatively simple or complex. But inwardly, harmonious self-creation evolves from that simplicity of character which unfolds through an integrated consistency among a person's thoughts, feelings, and actions in the reality of daily living.

Healthy self-creation patterns of wholesome attitude, belief, and action are engendered when one functions in harmony with the principles of universal morality and conscious evolution. As harmonious self-creation gradually becomes the keynote or dominant mode in a person's ongoing self-creation process, the consistency of inner simplicity emerges as the guiding structure of psychological health, growth, and inner strength. Inner simplicity is the hallmark of an efficient psychic economy wherein creative energy is neither misdirected nor wasted by pathological self-creation patterns, such as are engendered by conflicting higher/lower-self values, self-deceptions, neurotic fixations, and the conscious denial of one's true existential reality.

Simplicity unites the psyche where complexity divides it. Inner simplicity guides and unites the individual spokes of one's self-creation process into the hub of a common wheel. Inner complexities of contradiction among essential thoughts, feelings, and actions divide the separate spokes, throwing the wheel of one's self-creation off balance and off centre. Simplicity reveals the master, and each person who attains true inner simplicity becomes a conscious master of her- or himself.

Harmonious self-creation requires *appropriate functioning* of the psyche's creation/destruction polarity in the four self-creation modes, as this allows extroversion/introversion, yes/no, good/evil, and harmony/disharmony to cooperate consistently together. When established self-creation patterns become a limitation and barrier to the further conscious evolution and integration of the psyche, they must be eliminated and replaced by constructive new growth. Appropriate creation/destruction involves the initiation and unfoldment of new, wholesome self-creation patterns, and the transformation of old, outmoded ones. Inner conflict and the ultimate cooperation of good and evil are instrumental in this process, which demonstrates the underlying polar unity of mutually exclusive opposites in created reality.

Ideally, extroversion/introversion, yes/no, good/evil, and harmony/disharmony, all work *consistently* together, with the psyche's unconscious polarity of light-dark manifesting through them as the respective principles of creation/destruction or maintenance/transformation. Such appropriate creation/destruction in the psyche's four self-creation modes is the result of perfect inner simplicity, which cannot be attained without undergoing a personal confrontation with evil, and then resolving the higher/lower-self conflict in oneself. Such resolution is brought about by discovering the true nature of good/evil, and by transcending the conflict of opposites through conscious choice and the psyche's higher integrating powers of polar unity and unipolarity.

Evil *is* evil, but it is also good because its presence and opposition are necessary for conscious evolution to take place. If the human spirit had no inner adversary with which to contend, then it could neither grow in strength nor develop the qualities of character it requires for realizing perfection. Without evil, humanity could not learn of the good, and *all* possibilities of reality and experience could not become manifest in the universe of creation.

If, in the duality of good/evil, evil did not contain an aspect of the good, it could not continue to exist in the relative universe of created reality, since it would be consumed by the destructiveness of its own negation. Evil is relative and can exist only in relation to the good. Dualistic good is likewise only relatively good because it contains as aspect of evil in itself. Otherwise, it would be incorruptible and absolute, as God is, and beyond the relativities of time and creation. Good and evil are the complementary balancing points of a polar unity on the universal scale of relative *change* in the creation of Reality.

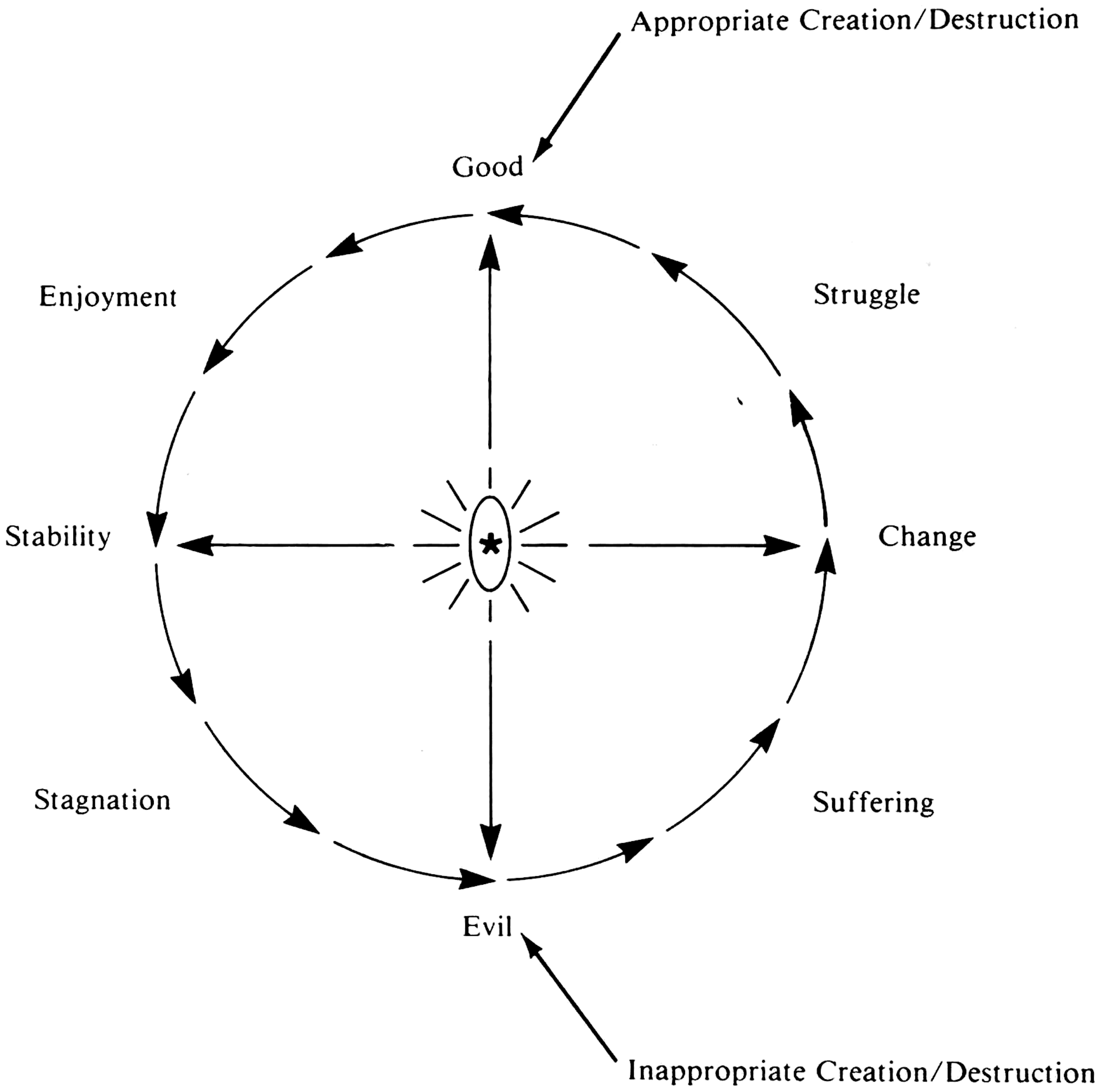
To comprehend the true nature of good/evil, one must understand its relation to *change* and *its* opposite, *stability*. Change is relative. Changes leading to relatively good and/or evil results may be experienced as harmonious or inharmonious, depending on a person's yes/no attitudes toward what is happening, and one's attachment to ongoing status quo stability. *Change* is a fundamental principle of life and growth, as is *stability*. The cooperative balance and interaction of stability and change create harmony along creation's vertical growth-path of evolutionary progression. Constructive change requires a stable pattern or archetype of becoming from which continuous growth may take form, and through which progressive unfoldment may manifest.

> Change without stability is chaos. Stability without change is stagnation and death.

> Passages of conflict may lead to peaks of harmony or depths of despair.
>
> Good and evil alternate in evolution's unfolding dance of creation/destruction, which ultimately carries the psyche beyond the duality of its unconscious polarity.
>
> Transcendence of duality leads to unconditional goodness, the absolute good of Universal Love, Truth and Freedom, beyond the relativities of good/evil. This awakening reveals the perfect light and consciousness of non-created Reality.

Only non-created Reality possesses the transcendent quality of absolute goodness and is incorruptible. This is because only non-created Reality transcends the variabilities of time, change, and evolution that are contained and manifested within the light-seed's dualistic universe of created reality. The human spirit's ultimate destiny is to consciously awaken and take birth in the absolute goodness and perfection of non-created Reality. The fulfillment of this divine destiny and plan of creation requires the practical realization of an ideal balance (harmony) between *stability* and *change* in the evolving psyche. This ultimate goal is the harmonious perfection of each evolving psyche, guided and inspired by the light-seed's timeless, transcendent *unipolarity* beyond creation (the integrating/transformative-consciousness of the higher-self).

Stability/change and good/evil are the primary horizontal/vertical cross-polarities in a circular model of self-creation which depicts their ultimate cooperation and harmonious working. See Diagrams 16 (p. 140) and 17 (p. 141). In Diagram 16, struggle/stagnation and enjoyment/suffering are the intervening secondary polarities in this circular model. *All* stages in this archetypal sequence are the *effect* of what precedes them and the *cause* of what follows them. In this pattern, enjoyment and stability come from good when a construc-


Appropriate Creation/Destruction
Good
Enjoyment
Struggle
Stability
Change
Stagnation
Suffering
Evil
Inappropriate Creation/Destruction

As the stages of this cycle unfold, *evil* comes from *good* and *good* results from *evil*, generating continual change in the psyche until the conscious perfection of Enlightenment is realized.

DIAGRAM 16: Good/Evil Working in Harmony through Stability/Change

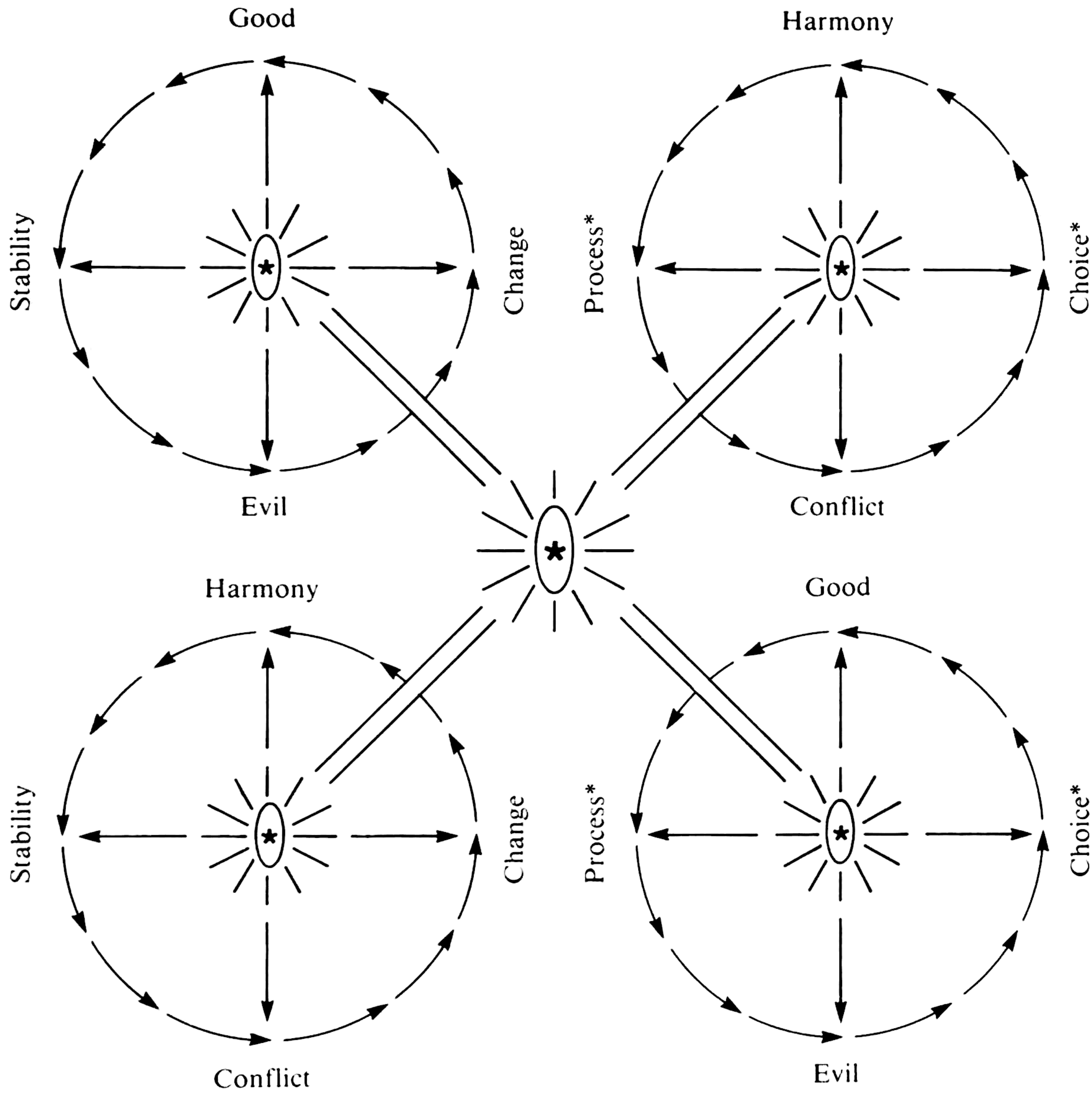

Good
Harmony
Stability
Change
Process*
Choice*
Evil
Conflict
Harmony
Good
Stability
Change
Process*
Choice*
Conflict
Evil

DIAGRAM 17: Harmonious Cooperation of Self-Creation Modes

*These are the *process* self-creation modes (extroversion/introversion and harmony/disharmony) and the *choice* modes (yes/no and good/evil).

tive new growth pattern evolves from a process of change and struggle which resolved the conflict and suffering caused by a confrontation with evil.

After a time, when the new, stabilized growth-pattern has been completed and fully utilized, stability becomes stagnation, which leads back down to evil. This generates a new conflict involving suffering which calls for further change and struggle. Successful resolution of this conflict through creative change and the principle of good establishes a new level of growth which yields enjoyment and eventually becomes stabilized. This stability, eventually turning into stagnation, leads once again down to evil which generates further conflict and suffering, requiring creative change in the ongoing self-creation process, and so forth.

In this way, cycles of constructive growth are unfolded from the ultimately *cooperative* interactions of good/evil working through stability/change. This circular process expresses the Law of the self-creating psyche's progressive evolution, which continually motivates it toward perfection. So long as imperfection exists in the psyche, the cycle of stability/change, good/evil, enjoyment/suffering, and stagnation/struggle continues to operate. What is good at one level of growth may become evil at another, and vice versa. This is the relativity of self-creation and the psyche's unconscious polarity, which may be viewed in two complementary ways: (1) in terms of mutually exclusive, conflicting opposites, and (2) as the cause/effect of an ultimately harmonious relation. This harmonious relation includes the dynamic interactions between consciousness and the unconscious, and the variable combinations of mutually cooperating self-creation modes within the individual.

The One Law governing each psyche and the creation of Reality stands in perpetual harmony and unity with itself, from the unconscious foundation of the universe to the perfection of Enlightenment. It is the Law of Harmony and Righteousness, fulfilling evolution's plan and expressing the non-created Reality whence it originates. Each manifestation of this Law is ultimately harmonious and in the service of progressive evolution (though *all* relative possibilities of health/pathology or harmony/disharmony may take expression within its limitless domain).

In the individual psyche, the One Law of our nature, manifesting as creation/destruction, works to create *new ways* of being and becoming by converting existing patterns and structures of ongoing self-creation into revolutionary, synthetic modes of higher evolution and awareness. This view of the One Law (as containing *all* relative possibilities of creation and reality within its harmonious unity) is fundamental to the Creation of Reality vision.

As the individual psyche ascends the vertical path of conscious evolution, manifestations of harmonious self-creation become increasingly prominent, and pathological self-creation patterns become correspondingly more subtle and rare. As the psyche evolves forward, its balance of appropriate and inappropriate creation/destruction manifestations moves from the darkness of inner conflict, pathology, and unconscious uncertainty into the light of inner harmony, health, and consciously directed self-creation. Dualistic conflicts between extroversion/introversion, yes/no, good/evil, and harmony/disharmony gradually phase out as the higher and lower selves merge together and individual self-creation enters the unipolar, unfolding harmony of timeless perfection in its inner seed of light.

> Simplicity is the road to wholeness. To be of one heart, one mind, and one will undivided is the way of inner simplicity.
>
> The agreement of thoughts, feelings and actions in the harmony of words and deeds makes for appropriate creation/destruction in the psyche's self-creation.
>
> Through creation/destruction cycles of conflict/creativity, health/pathology and harmony/disharmony, the psyche evolves, unfolding three types of consciousness from within its hidden depths.

> Division, union and transcendence: distinction, relation and oneness: duality, polar unity and unipolarity: separation, connection and integration/transformation: these are indications of the three types of consciousness which evolve from the unconscious, revealing the psyche's higher powers of awareness and self-expression which unfold through harmonious self-creation.

The integration/transformation of self and reality in individual consciousness is the trump card in the deck of psychological mysteries. This profound psycho-spiritual process involves the three types of consciousness: the separating, the connecting, and the integrating/transformative. The three types of consciousness are represented in Diagram 18. These types of consciousness embody the light-seed's potentials within the individual psyche. At the beginning of evolution, they are dormant and unconscious.

As the psyche evolves, from unconsciousness to ego, and from ego to Enlightenment, the three types of consciousness and the powers they unfold progressively take expression in the self-creation process. These powers are initially activated in the unconscious, gradually emerging into the field of conscious awareness. Until harmonious self-creation becomes a perfected reality in the psyche, the three types of consciousness and their powers function incompletely and cannot become fully conscious.

While conflicts and divisions persist in the psyche, a gap or split remains between consciousness and the unconscious. Until the four self-creation modes and the higher and lower selves functioning through them attain consistent unity and harmonious integration, the evolving individual can realize neither full self-knowledge nor the consciousness of Enlightenment that goes with it. Under these circumstances, the separating-, connecting-, and integrating/transformative-consciousnesses function incompletely and unconsciously, though they may become conscious at times. This explains why the psyche's integration/transformation process continues to be such a deeply profound and generally unconscious mystery.

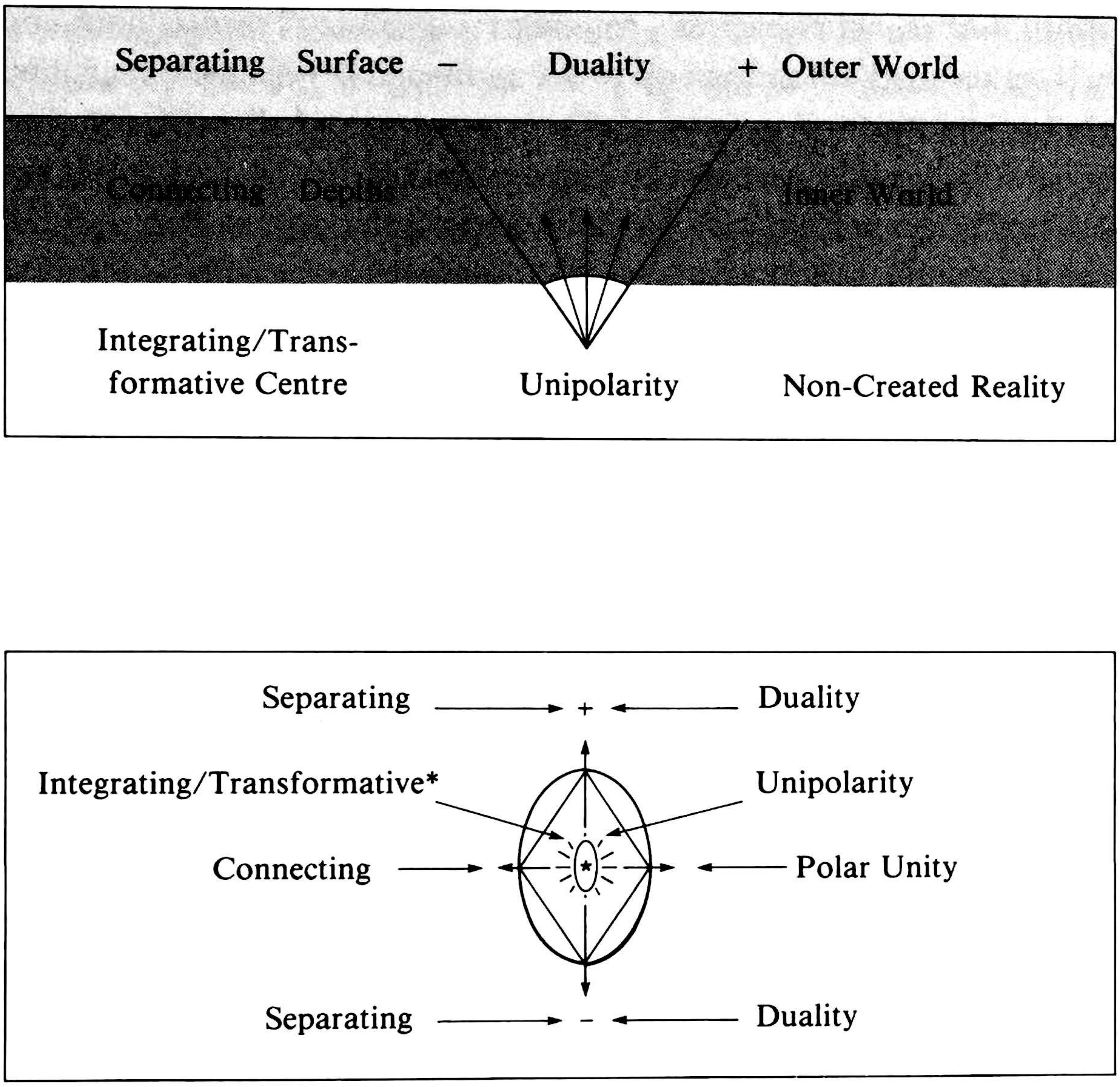

Separating Surface – Duality + Outer World
Connecting Depths
Inner World
Integrating/Transformative Centre
Unipolarity
Non-Created Reality
Separating
+
Duality
Integrating/Transformative*
Unipolarity
Connecting
Polar Unity
Separating
-
Duality

DIAGRAM 18: The Three Types of Consciousness

*As the psyche's central power of harmonious, creative synthesis, the integrating/transformative-consciousness reconciles all contradictions and unites all opposites in higher dimensions of consiousness and reality.

The separating-consciousness, which is the first to evolve, allows individuals to make distinctions among the various phenomena of created reality. The separating-consciousness unfolds along a continuum of transformations, ranging from basic pleasure/pain and self/other discriminations up to the pinnacles of scientific logic and the articulation of created reality's most subtle differences. The separating-consciousness is founded upon surface duality and is the basis of all conscious and unconscious ego-conceptions. It is essential for survival in the physical world and prerequisite for establishing relationships between individual beings.

The connecting-consciousness allows individuals to perceive and experience interconnections and relationships among the phenomena of created reality. Grounded in the principle of polar unity, which contains the more superficial dualities of the separating-consciousness within itself, the connecting-consciousness reveals the relations and interdependencies between phenomena on the respective continua that bind them together. The connecting-consciousness ranges from the perception of basic causal relations to higher intuitions of the inner unity and identity of all outwardly divided entities and appearances. Its polar unity is the basis of mystical perceptions which transcend the boundaries defined by the separating-consciousness.

The connecting-consciousness perceives and interprets reality both objectively *and* subjectively, whereas the separating-consciousness is almost entirely logical and objective. Concerning the observable phenomena of Nature and experience, the connecting-consciousness tends to be *subjectively inclusive* as well as objectively articulate, perceiving separate things within the context of their underlying relatedness and similarity. The separating-consciousness, on the other hand, tends to be *objectively exclusive* and articulate, emphasizing the differences between separate things at the expense of their common foundations and background.

While such opposites as hot/cold, pleasure/pain, good/evil, and love/fear are perceived by the separating-consciousness as absolutely exclusive and often conflicting, the connecting-consciousness perceives them as relative gradients belonging to homogeneous, cyclical continua which define, include, and unite them in the broader perspective of their underlying polar unity. For example, hot and cold may be distinguished from each other relative to a neutral reference-point belonging to the temperature-gradient continuum. But if this neutral reference-point is moved to somewhere else on the continuum, then the relative definitions of hot/cold will likewise be moved.

The above example illustrates a principle which applies to *all* polar phenomena in created reality, that is, to all comparable opposites and the continua which define them. As opposites, hot and cold are decidedly different. But since they are relative conceptions belonging to the *same* continuum, they are the same too (as degrees of temperature). Hot and cold are differing relative aspects or interpretations of the *same* continuous phenomenon, as are all comparable opposites in created reality. How the various opposites appear depends on the vantage point from which they are perceived, *and* upon the type of consciousness which perceives them.

Created reality's harmonious synthesis between dualistically perceived phenomena and the background of their underlying unity is revealed by the connecting-consciousness. The connecting principle of polar unity combines objective perceptions of outer multiplicity with subjective intuitions of inner unity and the relatedness of co-existent phenomena. Among conscious beings, this profound synthesis of polar unity expresses the mystical connection of hearts and minds which unites symbolism with Reality, just as the construction of a bridge unites its blueprint with the finished product *and* all who journey across it. The polar unity of the connecting-consciousness is a profound mystery, as is the creation of Reality itself.

The intuitive connecting-consciousness is the basis of those affinities wherein separations between conscious beings are ultimately perceived as relative dimensions of evolving relationship within the timeless superstructure of universal oneness. The evolution of connecting-consciousness begins on the instinctive level of the separating-consciousness, with experiences of basic attraction, relatedness and affection between compatible beings and the objects of their desire. This evolution progresses through various ecological relations and degrees of personal involvement, culminating beyond objective duality in the enlightening vision of universal love.

The powers of awareness and self-creation revealed through the connecting-consciousness allow individuals to actively influence and participate in the relationships they perceive and create. These powers remain mostly inactive and unconscious until the evolving psyche grows in stature, entering into living harmony with the principles of universal morality and conscious evolution.

It is the higher-self power of integration/transformation which governs the realization and unfoldment of the psyche's mysteries. The integrating/transformative-consciousness is that which ultimately reveals the jewel of the light-seed, at the completion of evolution. Grounded in transcendent unipolarity, the integrating/transformative-consciousness contains, perfects, and eventually unites both the separating-consciousness and the connecting-consciousness within itself, bringing them into complete and fully conscious functioning as harmonious self-creation becomes a perfected, unipolar reality in the realization of Enlightenment, transcending creation.

The integrating/transformative-consciousness is the most mysterious of all, secretly working upon evolving life from within the psyche's hidden depths, until the light-seed blossoms to reveal its mystery. The integrating/transformative-consciousness is the unknown power that guides each psyche in the creation of its unique reality, respecting individual freedom of choice while serving the universal Law and unqualified Liberty of non-created Reality. This key power of the light-seed functions throughout the dualistic universe of relative creation, working consciously, unconsciously, and through the separating- and connecting-consciousness.

As each individual will exercises its choices, creation/destruction patterns are activated in the psyche according to the Law governing self-creation. These creation/destruction patterns may lead to health/pathology, harmony/disharmony, or evolution/involution. But they all take expression within the psyche's open sphere of integration/transformation, which serves the Law and Liberty of non-created Reality by allowing for the manifestation of *all* possibilities *and* their consequences.

The integrating/transformative-consciousness plays a key role in the interactions between consciousness and the unconscious. This transcendent power of the light-seed functions in various ways on all levels of evolution, communicating with the conscious mind through dreams and spontaneous realizations which surface in response to the individual will's ongoing expressions of attitude, belief, and action. In divided human nature, the three types of consciousness and the psyche's powers are divided between the conflicting higher and lower selves, as each strives to gain dominion over the will-power and self-creation process of the individual.

Though the powers of the divided psyche function both consciously and unconsciously in the strife between higher and lower values and motives, it is the impact of conscious will in the ongoing decision-making process which swings the balance from one side to the other, determining the direction and destiny of one's evolving self-creation pattern. It is in response to these movements that the integrating/transformative-consciousness stirs the psyche's depths and communicates its truth to the conscious mind. Whether or not the conscious mind pays attention to the productions of its unconscious is an ongoing choice of individual discretion.

The integrating/transformative-consciousness functions in harmony and disharmony, guiding the self-creating psyche toward wholeness without violating the integrity of individual free will. Unpleasant psychological consequences may befall an individual against her or his wishes, but these are an expression of Law *resulting* from the choices of her or his will, rather than from its violation. If we fail to learn wisdom by practising it and looking ahead, then we destine ourselves to learn it by suffering undesirable consequences and looking backward at our mistakes.

All that occurs in the four self-creation modes of extroversion/introversion, yes/no, good/evil, and harmony/disharmony, is destined to be integrated and transformed into knowledge in the psyche's unipolar crucible of harmonious self-creation. The contents of this crucible become conscious as the higher-self enters awareness and emerges victorious. At this point, the individual psyche's self-creation process transcends the duality of harmony/disharmony by entering the unipolar phase of purely harmonious self-creation. With this attainment of conscious harmony, the integrating/transformative-consciousness itself becomes conscious, revealing the jewel of the light-seed.

As the psyche evolves from unconsciousness to Enlightenment, the integrating/transformative-consciousness within it progressively expands all the psyche's fixed levels of duality and relativity, transmuting conflicting opposites into the unity of harmonious self-creation. This creative synthesis takes place in higher dimensions of consciousness and reality which preserve the individual uniqueness of all things while gradually transcending the relativities of time and creation wherein particularities are first discovered by the awakening individual consciousness. For example, while the separating-consciousness identifies the duality of love/hate or love/fear, and while the connecting-consciousness reveals the polar unity of these emotions along the continuum of *relative* feelings, the integrating/transformative-consciousness expands beyond the realm of comparative affects by unfolding the transcendent unipolarity of love, truth, and freedom whence all relative feelings and sensations are derived.*

All opposites exist within the unipolarity of non-created Reality, but not as barriers or fixed limits encapsulating the continua of conscious experience. In unipolarity, the opposites function as parameters of changing creation which ultimately reflect the changeless perfection and immortal light of the non-created Reality which contains them. The integrating/transformative-consciousness reveals non-created Reality to the individual psyche, carrying it beyond the parameters of change and past the isolation of its separate existence. Integration/transformation is the final mystery of perfect, harmoni-

*All that abides in the non-created Reality of transcendent unipolarity belongs to *the one without a second* and has no opposite or contrary.

ous self-creation. This transcendent power of the higher-self stands grounded in unipolarity beyond creation, where the inner light-seed shines eternal as the consummate perfection of love, truth, and freedom in the heart of all beings.

Harmonious self-creation is indicated when individuals experience states of well-being, which may be of longer or shorter durations. Four interrelated elements which summarize harmonious self-creation are: (1) inner simplicity, (2) appropriate creation/destruction, (3) the harmonious cooperation of self-creation modes, and (4) the integration/transformation of self and reality. See Diagram 19 (p. 152).

The psyche's four self-creation modes, together with the dissatisfaction experienced through their imperfection, are essential for manifesting and motivating harmonious evolution and growth. So long as the individual psyche remains divided within itself, disharmonious conflict and incompleteness are experienced through the basic self-creation modes of extroversion/introversion, yes/no, good/evil, and harmony/disharmony. One comes to sense inwardly that something essential is lacking or wrong in oneself or one's life.

This nagging disharmony invades consciousness, prodding the individual to overcome it by discovering new ways of self-creation that will yield fuller satisfaction and advance the psyche along the vertical continuum of evolution. The creativity of healthful, harmonious new growth is thus generated by the conflicts of pathological, inharmonious self-creation. In this way, good may come from evil and health from pathology (just as evil may come from good and pathology from health when stabilized and outmoded self-creation patterns degenerate into stagnation and growth blocks). Harmonious and inharmonious self-creation complement and interact with each other in evolution's spiraling circle of conflict/creativity, change/growth, health/pathology, stability/stagnation, good/evil, enjoyment/suffering, conflict/creativity, etc., so long as incompleteness and imperfection remain in the psyche.

The duality of harmony/disharmony persists in the psyche until it is transcended through integration/transformation and the higher

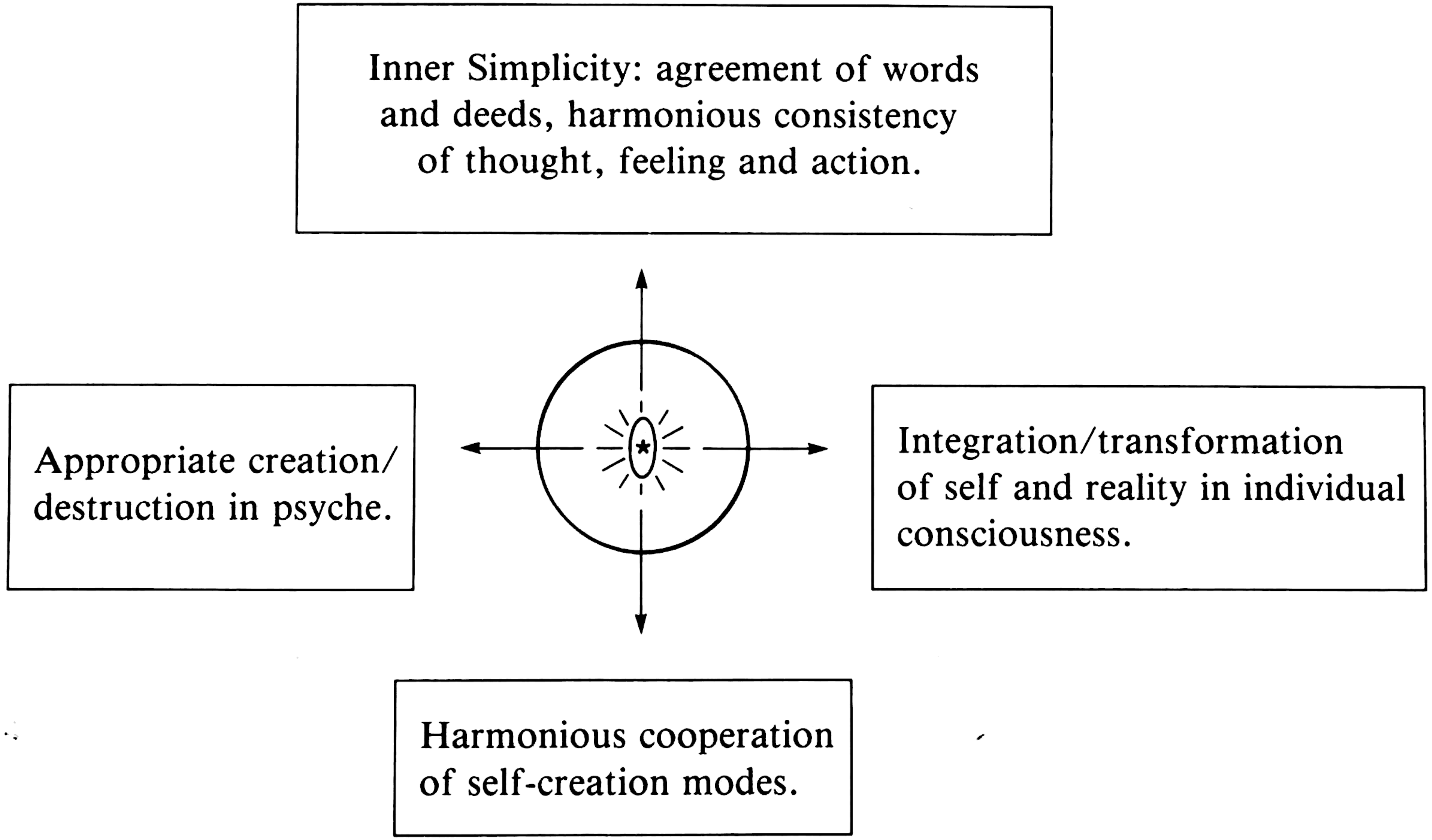

Inner Simplicity: agreement of words and deeds, harmonious consistency of thought, feeling and action.
Appropriate creation/destruction in psyche.
Integration/transformation of self and reality in individual consciousness.
Harmonious cooperation of self-creation modes.

Diagram 19: Four Interrelated Elements of Harmonious Self-Creation evolution of one's conscious being and awareness. As consciousness awakens to Reality, the duality of harmony/disharmony is transformed by degrees into the synthetic *unipolarity* of harmonious self-creation in the inner seed of light and true centre of self. Harmonious self-creation is ultimately unipolar because it holds the completion of individual *and* universal evolution. Originating in the ineffable unity of non-created Reality, harmonious self-creation embodies the three types of consciousness, transcending the duality and relativity of creation. Its perfection is the final unfoldment and conscious fruition of the inner seed of light.

The harmonious self-creation mode is expressed at *each stage* of growth as progress is made in the course of evolution. As the evolutionary psyche and its individual consciousness emerge from mechanical evolution onto the pedestal of humanity, harmony and disharmony alternate and contend through the interactions between one's higher and lower selves, and in the relations among the other three self-creation modes. Like the light-seed whence it originates, the harmonious self-creation mode traverses and ultimately transcends the vicissitudes of individual evolution and growth, carrying the unfolding psyche and its consciousness beyond relativity into the divine Reality of one's true centre and source in the inner seed of light.

At each step of evolutionary progress, a minor resolution of inner conflict and some new adaptation to the demands of external reality are achieved. Each step forward in the psyche's conscious evolution further develops and expresses the harmonious self-creation mode. Gradually, the duality and polar unity of harmony/disharmony change into the unipolarity of harmonious self-creation and conscious integration/transformation, conferring the godly power of conscious creativity on the individual psyche.

The crossing over of harmonious self-creation from duality and polar unity into unipolarity is accomplished by the integrating/transformative-consciousness through the resolution of inner conflicts, the initiation of wholesome new growth patterns, and the conscious attunement of individual will and awareness to the inner values of universal morality and conscious evolution. The result of this transition is the ascent of consciousness from pedestal to perfection, which completes the course of conscious evolution, transcending the limitations of the microcosmic psyche's conscious/unconscious split and its separate, individual identity.

The culmination of conscious evolution brings the self-creating psyche into its true centre of origins and endings, whence creation is born and fulfilled. It accomplishes *the major resolution* of inner conflict and adaptation to the requirements of health and survival in the universe of created reality. This liberation is the awakening and full realization of the light-seed's divine potential, realized in the self-creating consciousness of the individual psyche. It confers independence from and mastery over the vicissitudes of relative change and external phenomena. It is the perfection and Enlightenment of the individual self-creation unit and stream of consciousness, awakening to the unconditional love, truth, and freedom of their non-created Source and True Self.

PART FOUR:

CONCLUDING REMARKS

1

Summary

The inner light-seed of non-created Reality is the origin of created reality, which unfolds in space/time as the evolution of matter, life, and consciousness. Animated by the magnet of its unconscious polarity, the microcosmic psyche is a prodigy of the light-seed. The true centre of every individual holds the inner seed of light, which seeks to unfold its potentials and wealth through the evolving consciousness of created individuals. Each psyche is self-creating and manifests its own reality within the macrocosm of universal creation.

The basic elliptical model of macro/microcosmic creation delineates the invisible infrastructure of this process, which is governed by One Law in Nature and the psyche. The Creation of Reality vision describes how this Law operates in the psyche, working through the interactions of consciousness and the unconscious, between the higher and lower selves, among the four basic self-creation modes, and in the three types of consciousness. By studying the functioning of these elements in oneself, a person can gain the self-awareness and freedom of choice required for consciously determining the course of her or his ongoing self-creation. Also, by growing to understand one's own mind, a person learns to understand the minds of others.

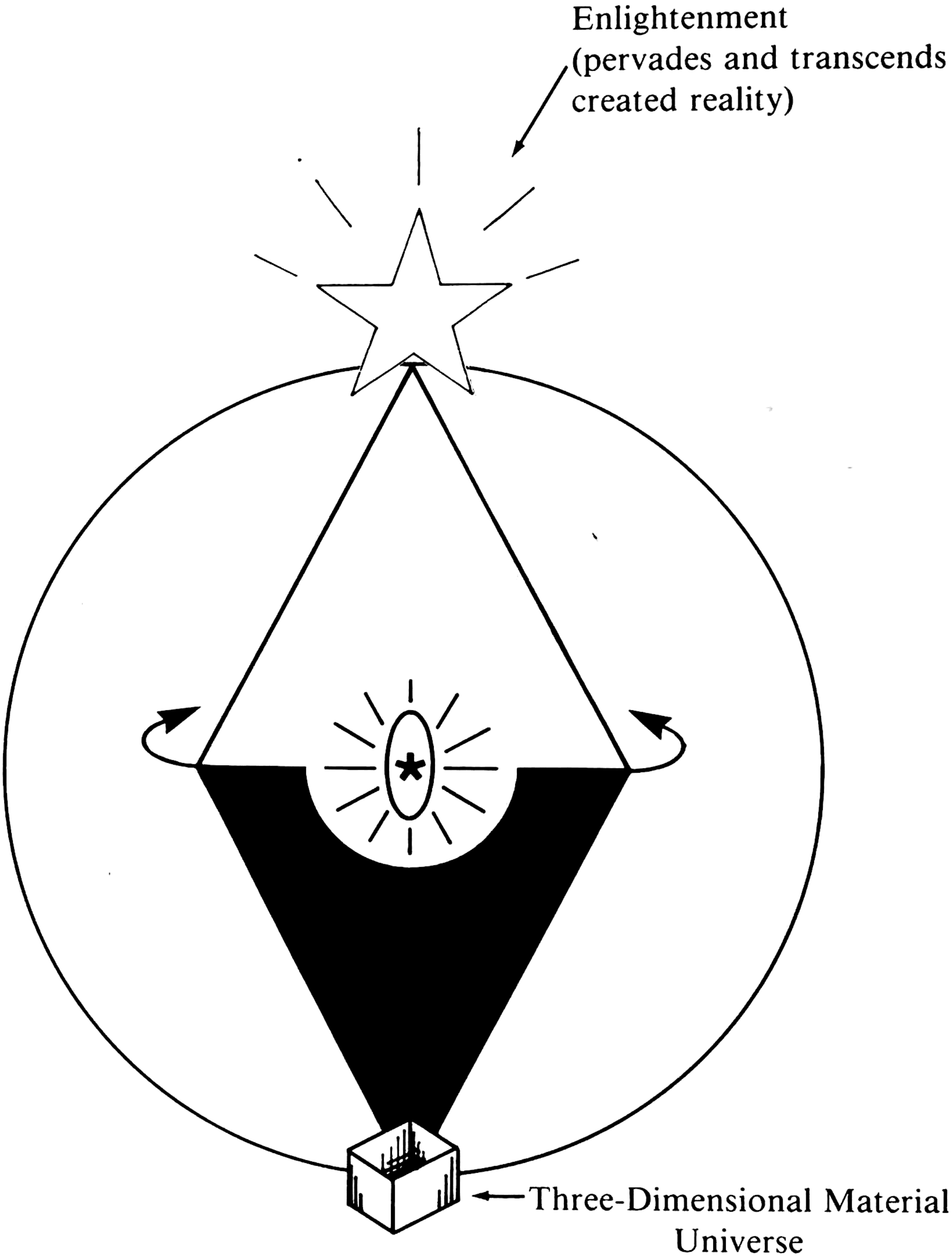

Enlightenment
(pervades and transcends
created reality)
Three-Dimensional Material
Universe

DIAGRAM 20: Circle of Creation Pervaded
by Pure Consciousness

The circle of creation
is the dream of Reality
contained in its light
of pure consciousness:
In creation we dream.
In Reality we awaken.

The conscious/unconscious decision-making process is the central pivotal point in each person's ongoing creation of reality. Belief creates the impression of reality in human consciousness, and belief is will-based action. Each psyche and individual will has the right to create its own reality and way of life, so long as the rights of others to do the same are not abused. Individual freedom of choice is a fundamental self-creation value toward which each psyche evolves as it emerges from unconsciousness onto the pedestal of humanity.

Each person's choices have existential consequences for her or his becoming process. These consequences are based on the Law of the psyche, which is the moral/evolutionary Law governing the creation of Reality. This Law of Harmony and Righteousness ultimately expresses the nature and values of non-created Reality, which are the consummate perfection of love, truth, and freedom. The conscious realization and perfection of these values in the individual is an ultimate goal of each psyche's evolution.

Non-created Reality contains created reality. This relation within the oneness of non-created Reality is represented in Diagram 20. There is no beginning or end to the reality of consciousness in non-created Reality. The light of this consciousness is omnipresent throughout creation. The universe of created reality contains limitless evolutions and transformations of individual consciousness, but the non-created Source of these phenomena has no beginning or end. Non-created Reality is the profoundest essence of all that exists.

2

Conclusion

The creation of Reality is, for each person, an ongoing continuum of open possibilities. All conceivable experiences, phenomena, and realizations exist within the reach of the individual psyche. In life's uncertain balance of choice, chance, and circumstance, personal freedom is relative to an individual's conscious awareness of what he or she is doing. This awareness includes practical knowledge of choices *and* their consequences, as well as the creative ability to choose among various alternatives of attitude, belief, and action.

Choices are made in the face of circumstances which speak to the individual in various guises. Temptation may be perceived as opportunity, and wisdom as folly. Among life's circumstances, relative and inevitable circumstances exist. Relative circumstances are uncertain and subject to change as a person creates her or his reality. Inevitable circumstances are fixed, in that they cannot be avoided, but they are also shaped by individuals through the creation of their unique realities. Having to live within and grow through the conditions one is born into is inevitable, once one has been born. Yet what one makes of oneself as an individual remains an open possibility. Having to face physical death is an inevitable circumstance for all who are born. But *how* one does this is open, subject to the choices and consequences of one's ongoing self-creation.

Until a person finds inner peace by adequately preparing for and truly accepting inevitable death, it is not possible to live a full and free life, for the spectre of death overshadows a person's movements and awareness like an unwanted creditor with whom one has unfinished business. The reality of physical death does not go away by being ignored, but must be reconciled through acceptance, faith, and/or conscious realization of death's ultimate beneficence and necessity. Death is a transition of form, not the ending of consciousness.

The self-creating psyche continues from life to life and from world to world in its odyssey of transmigration. As creation and destruction are necessary for the psyche's evolution and growth, so are physical death and subsequent rebirth necessary for renewal and the further integration/transformation of individual consciousness. Obviously, one may choose to believe this or not in the creation of one's own reality, but this opinion is ultimately of secondary importance.

Though belief creates the impression of reality in human consciousness, what one believes is ultimately not as important as what one *is* as a self-creating individual. What one makes of oneself, in the circumstance of who one is, and in the face of inevitable death, is the essential measure of meaning and value in a person's life. What one believes is of secondary importance in comparison to what one becomes as an evolving psyche and conscious spirit.

Truth *is* truth, irrespective of whether one knows or believes in it. Belief is important to the extent that it shapes consciousness, influences attitude/action, and thus affects what one is and becomes. But in the evolving end-product of one's self-creation, the purpose and worth of life are realized. The practical reality of *what* one is always outweighs the theoretical reality of what one believes. Yet theory is a guide to practise, an aid for achieving the results one wants to attain. Theory is the symbolic blueprint, but not the actual bridge or the journey across it.

For each person, life's immediate practical concern is one's present state of consciousness. Though ongoing experience is a function of a person's ongoing self-creation, the impact of outside influences cannot be denied. We live in the real world of human society and are subject to its impact. But since we are the ones who individually and collectively create this real world, we can transform it in our consciousness by transforming ourselves, consciously choosing the reality we mean to create within the context of human society.

The Creation of Reality's model of the psyche's higher and lower selves, unconscious polarity, and four self-creation modes, can serve as an insightful guide to understanding what is going on in oneself and the world. Much of the modern world is a battle- and a playground of the lower-self, with the ephemeral values of wealth, fame, power, and pleasure holding sway in the hearts and minds of many people. These goals and preoccupations are neither good nor bad in themselves, but when pursued at the expense of universal morality and higher human values, their results can only be degrading to the human spirit and condition.

People naturally want to be free, to find fulfillment, and to lead satisfying lives. The practical consideration for each person is *how* to effectively do this. The personal victories and defeats of each individual constitute the living record of her or his efforts to realize freedom, satisfaction, and fulfillment in life. It is possible, in pursuing the heart's yearning and the spirit's fulfillment, to integrate higher- and lower-self gratifications and values, so long as the higher-self is not sacrificed for the lower. Harmonious integration is possible, but for people who seek satisfaction primarily through lower-self gratifications, life's pleasures tend to wane in the shadow of death and as they grow older. For the individual who seeks fulfillment mainly through pursuing higher-self values, and secondarily through lower-self gratifications, the quality of life increases as one ages and the inner wealth unfolds. These practical distinctions warrant serious consideration in the setting of priorities for one's personal creation of reality.

Without true self-knowledge and understanding, it is hardly possible to know what freedom is, to consciously realize what one needs and wants, or to discover what will bring satisfaction and fulfillment in life. Practical education along these lines is a prerequisite for intelligent decisions and action. The Creation of Reality model is an approach to self-knowledge and understanding which can be applied to all areas of a person's life, regardless of her or his specific existential circumstances. One needs simply the time, energy, and initiative to study this knowledge and apply it to oneself.

As conscious beings, we are faced with ongoing existential decisions in the creation of our individual realities. We are also evolving individuals rooted in the non-created Source of life and phenomena. It is obvious that people can realize neither healthful well-being, nor lasting freedom, satisfaction or fulfillment in life, without living and growing in harmony with the Law governing their being. The Creation of Reality model provides an introduction to this Law, to the principles and dynamics of individual self-creation, and to the path of conscious evolution. Conscious evolution unfolds over time in the context of the psyche's journey through successive reincarnations ranging from unconsciousness to Enlightenment.

As the individual psyche evolves into increasing manifestations of the integrating/transformative-consciousness, the disharmony of inner conflicts and the psyche's *need* of them are gradually phased out. Ultimately, the self-creating psyche becomes conscious enough to direct its own evolution without needing a prod from intervening conflicts, confrontations with evil, dissatisfaction, and the frustration and suffering that attend them. Being *passively* "good" and remaining stuck in one place is not enough to fulfill a person's life and evolution. Each person must consciously accept the reality of inner conflicts and willingly manifest the creative effort required for overcoming them and transforming oneself.

The vertical path of conscious evolution involves *active* struggle between the higher and lower selves, requiring a full confrontation with evil in oneself. The simplest and most direct path toward overcoming evil and fulfilling the practical considerations of one's inner unfoldment and conscious evolution is to grow in the way of love and service, wherever one may be. It makes no difference *what* one does or *who* one is, the way of love and service is actualized by expressing goodwill toward others and by placing the value of preciousness into *all* that one does. Each person must create the way of love and service within the context of her or his unique existence.

By serving love in life and death, one furthers the creation of a more perfect reality for all.

The realization of Enlightenment revolutionizes the reality of one's conscious being and awareness, for it means becoming one with God in consciousness *and* identity. This radical transformation of self and reality can be realized only through the power of divine love, which is the heart of non-created Reality and the root of its infinite creation. As each person grows in love, he or she evolves closer to the realization of this immortal ideal, which has been present in the individual psyche since the light-seed conceived its beginnings.

Each person's existential priorities play a major role in determining the results of her or his life, and it is not possible to consciously choose a value, ideal or goal of which one is ignorant. Thus, each individual needs some practical education concerning the realities of existence, and the options that are available. The Creation of Reality model provides an overall perspective wherein the values, ideals, and goals of the lower and higher selves may be comprehended and then ranked as priorities in one's personal hierarchy of values and objectives. Each person must choose for oneself.

As theory is a guide to practice, a wholesome belief system and the values it inculcates are of fundamental significance in the creation of one's human reality. To this end, individuals may have recourse to the teachings of philosophy, psychology, and religion:

> The true philosopher's wisdom is fundamental,
> like the root of a tree or the seed of a flower.
> The human psychologist's knowledge is practical,
> like the earth of a field or the rain that waters it.
> And the religious mystic's illumination is essential,
> like the source of a seed and the season of its harvest.

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About the Author

Kessler Frey was born in 1945 in Altadena, California. Since 1965 he has been a student of Eastern and Western philosophy, psychology, and religion, with a background in meditation. In 1968 he took a bachelor's degree in psychology at the University of California, Irvine. He has since worked in a San Francisco department store, lived in a Rocky Mountain meditation retreat, worked in a nursing home, and counseled men with domestic problems. At present, he works with children in Anchorage.

Mr. Frey has contributed to *Nous Letter* and *Truth Consciousness Journal*. A previous book, *Satsang Notes of Swami Amar Jyoti* (distributed by DeVorss & Company), was published in 1977.

THE CREATION OF REALITY

ABOUT THIS BOOK...

"There is an *old soul* behind you with papers in his hands for you to write. These papers are written in verse and contain a teaching that has not been on earth for three thousand years,".... This is part of an unexpected message the author received in August, 1968, when attending a mediumistic seance in Los Angeles as an interested observer. This message, in conjunction with a series of inner experiences, personal developments, and efforts to write, has led to the creation of this book. *The Creation of Reality* embodies the foundation and beginning of the *old soul's* teaching, which is essentially the teaching of what is revealed within oneself.

Written in prose and verse, and inspired by a special vision of creation and Reality, this book integrates central strands of the philosopher's wisdom, the psychologist's knowledge, and the mystic's illumination. The human spirit's timeless quest for fulfillment, the practical meaning of individual choices, and the essential oneness of created and non-created Reality are core themes in this work.

"I wanted to write even before I had anything to say. When writing at my best, I sense a *higher spirit* infusing my consciousness, speaking *to me* with authority through what I feel and the words I write. I cannot say for certain whether this inner voice is my higher-self, the *old soul*, or something else. What matters most, however, is that this source of inspiration exists and I am able to contact it."

—Kessler Frey

DEVORSS & COMPANY
P.O. BOX 550, MARINA DEL REY, CA 90294-0550

ISBN: 0-87516-575-3